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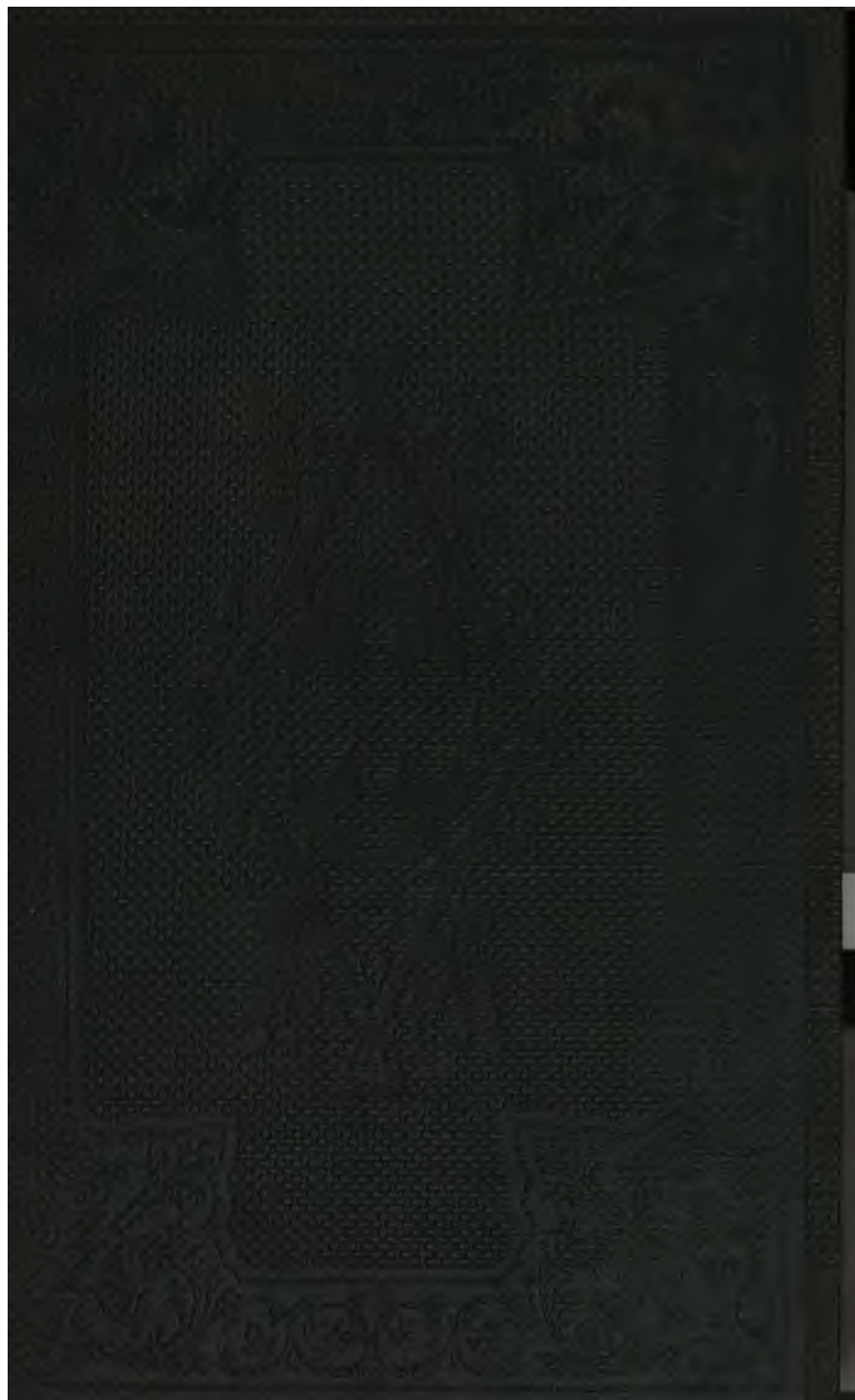
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For the Educated Laity.

THE
ESSENCE OF CHRISTIANITY,

DESCRIBED WITH REFERENCE TO
MODERN MODES OF INTERPRETATION.

BY DR. C. ULLMANN,

AUTHOR OF "REFORMERS BEFORE THE REFORMATION," ETC.

TRANSLATED FROM THE FOURTH GERMAN EDITION,

BY THE

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no use at all. A German period is often like an Indian army, with its baggage train, its cooks, its bearers, its what-not, all clogging the free motion of the advancing force. Instead of keeping along the high road of thought, a German writer must dive every moment into a side lane, so that, besides the main idea of a sentence, we are introduced to all its cousins-German, and distant relatives. These may be very interesting people indeed, but we get positively tired of the multitudinous family. The very best German learned writers keep a sort of circumlocution office. With a language approaching to the Greek in flexibility, they make it appear to the very worst advantage. Bishop Hoadly's "periods of a mile" were as nothing to German sentences in length and involution." We cannot but indorse, in a great measure, the sentiments of this writer, as the excessive length of the periods, and the parenthetical style of Dr. Ullmann, makes his work almost incomprehensible in some places. Perhaps here we may offer some apology for these obscurities—the abstract nature of the systems with which he had to contend rendered it difficult for the author to find a stand-point on which to base his arguments. We have preserved the German order and idioms in many cases, in order, if possible, to bring out more clearly the sense of the author; we trust that the ordinary reader, by paying moderate attention, will find that there is much profound philosophy in the scheme of salvation where he perhaps least expected to find it.

The author takes it for granted that the reader has some knowledge of the systems of the profound metaphysicians, whose ideas on the nature of Christianity he so boldly opposes, we refer more especially to the systems of Kant, Schleiermacher, and Hegel.

Immanuel Kant is styled by his disciples a second Socrates, whether he is worthy of that honour, may be fairly a subject of doubt. Certainly he effected a revolution in philosophy, the effects of which are felt at the present day. He was qualified for the task by extraordinary powers of mind, well versed in all the antecedent systems, from Thales down to Wolf, and others who im-

mediately preceded him. Roused by the scepticism of Hume, and the dogmatism of Wolf, he was induced to inquire into the origin of experience itself, this at once caused him to occupy a much more elevated position than his predecessors. Notwithstanding his improved method of philosophical investigation, he comes within the category of Rationalism, though of a refined nature. According to him, "Man must after all deliver himself, a substitution in the proper sense of that word cannot take place. It is impossible that liabilities should be transmissible like debts."

Schleiermacher introduced a new epoch in Theology, according to him religion consisted in representing "All the events of this world as the acts of God, in loving the Being who presides over the universe, in contemplating His operations with delight." Not being sufficiently accurate in his philosophical definitions, he was led into a cloudy Mysticism or Pantheism, consequently his philosophy has not produced any very satisfactory results. His ideas on God and natural religion are very obscure, indeed, he rejected the latter. He has done special service to philosophy by his translation and dissertations on Plato.

Hegel's system was the parent of those miserable abortions, the systems of Strauss and Feuerbach. In his philosophy, "Christ is not the incarnate son of God, but only the first man who rose to the knowledge that religion is the absolute truth, and that man is essentially divine, and who exhibited this unity in His holy life." His complicated reasoning, and his philosophical terminology, for which we have no corresponding expressions render him, perhaps, the most difficult of all the German philosophers to understand. Many of his professed followers do not understand him, this, he himself, seemed to be aware of, for not long before his death, he is said to have stated, "I am downcast about my philosophy. For of all my disciples one only understands it, and he does not."

Such is the character of the chief systems to which the author is opposed, with regard to the essence of Christianity. Before we condemn these systems, we must remember that the Authors

were impressed with a sincere desire of solving the world's grand riddle, and if their attempts have proved abortive, we must not altogether condemn them, because they have been led by some *ignis fatuus* into the marshes of Rationalism and Scepticism, instead of being led by the torch of divine truth, to the foot of the cross, where reason and science must bend their heads, acknowledging that there is more philosophy in the plan of salvation, than in all the intellectual systems ever proposed by man.

The translator, if time had permitted, and the expense of printing them had not been so great, meant to have inserted a copious body of notes. The few that are inserted are marked [Tr], he sends them forth with the hope that they may be found useful in explaining and illustrating the text.

We hope we have made some improvement in the arrangement of the title, the German order is as follows, "*Das Wesen des Christenthums mit Beziehung auf neuere Auffassungsweisen auch für gebildete Nichttheologen dargestellt.*"

THE TRANSLATOR.

Ashton-under-Lyne,
February, 1860.

* * The Translator takes this opportunity of announcing that at no distant period he will have ready for the press, a volume of Popular Tales, translated either from the Spanish or Italian. The edition will be strictly limited to 750 copies; size, crown 8vo; pp. about 800, and price, 6s.

ESSENCE OF CHRISTIANITY.

ERRATA.

- Page
68, line 2 (Note), for "He" read it.
86, " 28, after "meets" insert us.
108, " 21, after "as" insert is.
— " 22, after "love" insert is not.
110, " 30, after "where" insert not.
— " 31, for "a great" read a still greater.
114, " 22, before "from" insert Christ.
120, " 8, for "from an indeterminate dissolution" read before an indeterminate separation.
122, " 25, after "most" insert inverted.
132, " 33, after "perfection of this love" insert a full stop.
136, " 25, after "itself" insert in the individual.
142, " 14, after "when" insert we.
— " 15, after "explanation of" insert the Trinity.
148, " 25, for "Every" read All.
144, " 10, for "that Feuerbach sketches" read Feuerbach now employs.
146, " 14, for "it" read He.
148, " 15, after "only" insert is.
154, " 20, after "soul" insert which.
158, " 18, for "recognize" read be recognized.
168, " 17, for "as in its" read in themselves as in their.
169, " 9, for "take place" read not taken place.
174, " 5, after "powerful" insert cultivation.
— " 7, for "of health a crisis" read a crisis of perfect health.
178, " 3 (Note), for "Logos" read Logos.
— " 4 (—), after "another" insert sense.
After the Notes, pp. 139 and 178 insert [Ta.]

Christian, on the whole, is distinguished from the unbeliever.

ESSENCE OF CHRISTIANITY.

STATEMENT OF THE PROBLEM.

WE intend, in our discussion on the essence of Christianity, not to let the question be about a single doctrine, but about its distinguishing marks in their magnitude and extent.

Indeed the peculiarity of a religion will show itself, if it be a truly independent life-formation, in the smallest part of its components ; it then remains, as a matter of course, that the founding and establishing of any single point is ever a matter of the highest importance. Nevertheless, there remains a proximate problem of no less importance, to make a distinction or the fundamental features, which religion accurately determines, from every other, even to bring them together in one complete conception, and to find the right expression for them. For this collective view, as it is only achieved by virtue of an actual inspection of single points, is, at the same for its exhaustive estimate, the necessary supposition and foundation. It is not only a result of the clearer understanding of a religion, but even forms a suitable introduction, which in this relation shall be brought forward. But such a discussion must be perceived as especially weighty, when it relates to the faith, to which we ourselves confess, when from its sufficient examination depends at the same time the full purity of its peculiar religious position, and a full confidence in its internal right.

The consideration of this question, so far as it concerns Christianity, belongs especially to modern times. Primitive Christians lived more in Christianity, and were satisfied in the directness of this life ; but if Christianity made itself a subject for thought, so were individual propositions of faith, and their connection, more for a system, which they had in view, as the fortress of the distinctive fundamental character of Christianity in its totality. But modern time has begun to reflect determinately on what is Christian, and how the Christian, on the whole, is distinguished from the unbeliever.

Indeed the labours in this direction have not always been attended with a happy result ; they deviated widely from the right point, because wanting in the proportionate foundation of life. Nevertheless, on the whole, they have always come near to the truth, and a step in advance may be pointed out in the answering of our question, which has unmistakably led gradually to a profounder, as well as more comprehensive knowledge.

We, in the next place, seek, with respect to the treatment of our subject, to find the actual bearings of it through an historical survey. Inasmuch as what Christianity decides appears from life, it is made therefore a practically intuitive question. Christian antiquity places it as a pattern to succeeding ages. From the theoretical side, on the contrary, we find in the first century only the dispositions for the determination of specific Christianity. In the next place it is set up not so much a complete conception of Christianity as a new religion, or rather the elevating what marks Christianity as a true religion, or what must remain inseparable from it if it still assert its original apostolical character. The motive they gave for the assaults hereto made upon Christianity externally, still more those in which the interior of the Church was plunged, the intermixture of Christianity with Judaism and heathenism by the heretics.

The Apologists of the second century, whilst they truly defended Christianity outwardly as the true worship of God, and especially fought against the opposite heathenish Polytheism, at the same time developed the first germs of a Christian theology, and brought the fundamental principles of Christianity in the doctrine of God, the Divine Word, and the Holy Spirit, of redemption and sanctification, resurrection and judgment, very clearly to light. They even point to the operations of faith in which the life of the Christian is fundamentally distinguished from every other, to their world-renouncing, heavenly mind, temperance, chastity, brotherly love, self-denying power, joyful death, with all the force of truth. On the other side, succeeding theologians appeared directly against the heretics, and opposed the Jewish intermixture, while in Christ only they discerned the law of a perfect prophet, establishing the truly divine character of His person, the essentially super-legal, inward, universal determination of His existence, in opposition to the heathenish intermixture, which transformed Christianity into a non-historical, if not an anti-historical speculation, whilst they made it authori-

tatively the truly historical, human, and moral, the specifically religious saving character of the Christian economy. In all, the Fathers of the first century mark the fundamental features of Christianity as of everlasting value. But whilst they do this, it occurs to them, so very much do they appear induced to this, still not to bring in the sense, the peculiar sense of Christianity, under a point of view, and so place it in this unity in the same manner, in opposition to Judaism and heathenism, as to all the heretics.

From the fourth century, the Spirit's work in the Church, directed itself to the fixing of the doctrine in the individual. The far-spreading controversies in which this development ran relate again to the essential components of Christianity, in which the theorising eastern nations were more inclined to the doctrine of the Trinity, and the divine and human person of Christ, in which the more practical western nations to the doctrine of sin and grace, of the necessity and realisation of divine salvation. But altogether occupied with these peculiar objects of doctrine, theologians made it not a question to compare the Christian with the atheist, and to show the former in his true character; occasionally, indeed a suitable subject comes before them, the perfect revelation of God in Christ, is, for example, in opposition to the early imperfect steps of revelation, or it is shown in the doctrine of the Trinity, as on the one side it excludes the deficiencies, not only of the heretical assertions, but also of the heathenish and Jewish doctrine of God, on the other side admits the truth of the same in itself. These are, nevertheless, only single points of comparison, the subject is not of the distinction according to a comprehensive fundamental idea. And had such been tried, it had not succeeded well at this time, by reason of the dogmatising tendency which already prevailed to interpret Christianity only as a doctrine.

The middle ages have not been touched upon hereto. When the theology in the first century laid down the universal fundamental principles of Christianity in opposition to hostile or heterogeneous principles, and, since the fourth century, settled the principal doctrines for the founding of Church unity internally, the task fell to the mediæval scholastics, logically to work out the theory required for ecclesiastical acceptance, and systematically to organise it. By this Christianity was put in the chief shape, which it held already in its perfect ecclesiastical formation,

as merely a proportionate truth ; but in this stand-point, though it permitted, having a regard for itself, an inward, speculative founding of Christian doctrine, still a desire could not be perceived to hold Christianity in connection with other religions, by this to make clear its peculiarity and greatness. And, indeed, this desire made itself so little felt, the more it diverged from the middle ages, having at the same time weight and ability, for the peculiar historical consideration, and the contest of Christianity with other religions was thrown into the background, at least as a spiritual contest. Even it came to this, which we shall remotely, yet proximately, characterise as the whole stand-point at this time for the treatment of Christianity. Whilst, indeed, on the one side, the preponderating theoretical tendency, which had indeed early comprehended Christianity essentially as a dogma, in the scholastic had fixed itself ; on the other side the tendency elevated itself to perfect Christianity as a moral disciplinary power, as a world-ruling statute, and although some of these tendencies stood in opposition to a knowledge of Christianity in its true inward essence, so must both in their union become a hindrance, the subduing of which was only possible by a severe contest.

The contest was decided at the Reformation. The Reformers went back to the inmost life-springs of Christianity. By their word and example it became clear that Christianity was not originally a statute for a right knowledge, or moral good conduct, but from all the Evangelists it appeared the joyful knowledge of divine redemption, the power of God, making every one happy who believed thereon. Herewith it directed every thing to the inwardness, to the position of man to God in the central point of his personality to faith, knowledge, experience. But whilst thus the struggle of the Reformers turned itself with the greatest force to this inward, vital, central point, especially to the living, concrete, they were not even induced to reflect in general on the spirit and essence of Christianity, and to try for its peculiarity in relation to other modes of belief, an ideal stronghold.

Thus the matter stands in regard to the treatment of the question, lying before us from the times of the Reformation downwards. Various formations of Christianity come before us in opposition to life and practice, but no trial worthy of remark theoretically to fix the essence of Christianity on the whole. Such trials were only made in the period of the profounder philo-

sophical cultivation of the evangelical faith in the seventeenth century. They proceed, for the most part thereon, that Christianity is determined as the nature and mode of the true reverence of God, which was achieved by Christ, and delineated in the Holy Scriptures, truly directs itself to the re-union of the sinner with God. With this was made a beginning, but still one unsatisfactory, thereby Christianity was only regarded for itself, an outward relation to other religions, but in this singular position still more formally described as to its real condition.

From the latter there arose a scientific contest, chiefly peculiar to modern time. This was the result of the progressively historical and philosophical cultivation, especially of religious historical studies so widely extended. One sees that Christianity, they thus made a distinction even between its independence and originality, might decree immediately its divine origin, still, at the same time, there remained in a great measure for its true interpretation, an historical connection not to be passed over, that it was not merely a thing fallen from heaven, but, at the same time, an actual existence ; that it forms a circle, indeed a circle holding everything firmly, but still in the remaining parts a circle encroaching on the whole development of the religious mode of contemplation and vital formations ; they wished, therefore, to comprehend Christianity in its relations to other religions, in its world historical, human position, they wished even thereby to justify it.

In this sense, almost for half a century, have the numerous treatises been written on the spirit and essence of Christianity. They move in very heterogeneous tendencies, and reflect the various phases of theology and universal cultivation, in a characteristic manner. There has, to name only some, the worthy Storr, in his time, elevated the supernatural, the miraculous, the positive, as the distinguishing feature of Christianity. Herder has made authoritative its universal human character. Müller has, on the one hand, interpreted it as the central power and key of the world's history, on the other side a singly sufficient solution for the enigma of private life, by the security of personal duration. Chateaubriand has clearly placed the beauty which it develops in the sphere of Catholicism, in order thereon to display his own genius. That period, that fruitful personality, has gained for an inexhaustible subject, a remarkable place.

But the Christological contests of modern times, have brought,

besides other gain that they have rendered, more accurately prominent the individuality of Christianity, made clearer the inward germ of its essence. If it prematurely proceeded, for the most part, from a peculiar point of view, from the so-called primitive Christian or ecclesiastical, from catholic, or protestant, from supernaturalist, rationalist, or critical; if they have, thereby, only elevated a marked out course of development, or only separated certain momenta* from the whole formation, the divine or human, the ethico-social or the æsthetical side; so have they now gained, without doubt, a higher and more comprehensive stand-point, in which Christianity as a whole, according to its historical and ideal, according to its divine and human character, in its origin and further development, in the truth, holiness, and beauty of its essence, experiences its proper due. They have even gone very decidedly to the personal centre-point, from which the creation of Christianity at first proceeded and progressively emanated, from which even all its parts alone form themselves in natural conformity, and, at the same time, become clear with the whole. In such a manner will the following pages treat of the distinguishing character of Christianity, that is to say, clearly, what distinguishes Christianity from every other religion, what it is, and what gives to it, its peculiar stamp. It is to call this the *peculiarity* and *individuality*, or even the *essence of Christianity*. We cannot possibly separate either of them; rather the essence of Christianity rests on that which is peculiar in it, and what we call its peculiarity is only the concrete living form, the truth of its essence. Indeed they will even distinguish between the peculiarity and essentiality of Christianity. That, say they, is that whereby Christianity is a peculiar religion, the historical axiom, even therewith the most external, transitory, and changing: this the idea, the inward truth, which is expecting a transformation. Thus, that which essentially remains in Christianity was only that, provided Christ in general forms the central point of Christian piety, perhaps only, that they perfect from it a derivatively religious, and fundamentally moral contemplations, the basis of a universal higher life. On the contrary, the "how" of Christ's relation to the religious society proceeding from Him, whether He be, perhaps, interpreted as an

* This seems to have been borrowed from mathematical physics. and to have been first used by Schelling and Hegel. It is employed to denote the two contending forces, which are equally dependent, and whose opposition forms an equation.—[Tr.]

author, or as a peculiar founder, or as teacher, type, lawgiver, redeemer, this has given to individuals the independent definition of Christians and therewith is somewhat faulty.

This interpretation, nevertheless, altogether fails as a sure ground. Indeed the position which they give principally to the person of Christ is too remote to be the right one. This position is in truth neither a merely accidental one, nor one absolutely determined by us, it is rather one fundamentally essential, given with the subject itself. They are sure to find within the sphere of Christianity, even definitions which we can regard fundamentally as less essential, that is to say, as such, with which the condition of Christianity in general, neither stands nor falls. But whoever is only acquainted with Christianity superficially knows that the question "what think ye of Christ?" has been from the commencement, as the fundamental question of faith, and always has appeared again as such. We know it has been universally received by us even conceiving such a relation of the founder of religion, to the religion mediating through Him by reason of this. His Person is not involved inseparably in this religion. This is the case then, where religion is essentially a law giving or an ordinance of worship, as for example, the Mosaical, which could have been introduced as well by another person, as by Moses. But it is not in Christianity thus. This is indeed in its foundation united in an indissoluble manner, in this determinate personality, and it is robbed of its root, if they separate it from it. The position of founding the personality belongs here to the establishing of it, therefore essential to religion. And the peculiarity of this position does not even underlay the arbitrariness of our determination; thus rather is the chief matter clearly determined; such a one which the founder of Christianity Himself, and which the first supporters of the Christian faith, have given fixedly to it. It may be admissible to dispute the truth of this, it is not admissible to change the conception of this arbitrarily, certainly even not, only to perceive an altogether universally relation of Christianity to Christ, but to pass over the chief matter, the "how" of the same, for exactly in this "how" lies the peculiar import, the creative principle of the thing itself.

It is then for the most part unsuitable to make the separation that has been shown, between what is peculiar and essential. Indeed, they can distinguish between the essence as universal and the peculiarity as uncommon. Our essence consists therein,

that we are men, our peculiarity therein that each one is this distinct man. Thus interpreted, the essence of Christianity might rest on this, that it is a religion, its peculiarity, that it is this distinct religion. For if the peculiarity had not increased with the essence, they could separate it as something external to it, and that universality then only remains, called religion. Such a separation have they even attempted; they have drawn off from Christianity the universal, religious conceptions, and represented this as the essentiality of Christianity. But with this they have gained only the categories without vital import, without reality and historical impress: it has happened in such a case with the peculiarity wherever the essence of Christianity has been lost. No thinking person, of the present day, will believe that one can take out from Christianity the abstract thoughts, God, liberty, and immortality, leaving the remainder behind and have still true Christianity. Christianity is an organism, in which everything is held together most exactly by the animating central point, the Person of Christ. The holy and animating God, which Christianity teaches, is not to be thought of without his manifestation in Christ, the liberty to which Christianity leads, resting on redemption from sin, is not accomplished without the operation of that, which is the truth making us free. The immortality which Christianity promises, is the restoration of the whole personality in celestial glorification has no foundation without Him, who became in His resurrection the first-born from the dead. The distinctions in such points which they would wish to remove, have no other end than the abrogation of Christianity.

Christianity has either determined this, by its peculiar spirit working out a religion, or it does not by any means exist, it is an abstraction but no reality. For Christianity is not at first a religion and then comes something still to be added, whereby it becomes Christianity, but whilst it is a religion, it is even in its inmost general essence, this peculiar religion, an exclusively religious, vital formation, which, because cultivated from another principle and interpenetrated by another soul, distinguishes itself in all its parts and vital expressions from every other religion. And at the same time, whilst religion is individual, it is specifically distinct from every other, the essence of religion makes the claim to bring to light wholly and truly, as it were in the last instance, not to be one of many religions, but the religion, the universal; the perfect, the religion of mankind.

Even the peculiar creative power of Christianity rests only upon this. This lies not therein that it is for the most part a religion, but therein, that it is this peculiar religion endowed in its first sources with specific vital powers, and provided these vital powers, chiefly because they unite in themselves, an universally intelligible, as of the whole man, and comprehensively historical realisation of the highest salvation, have a condition, by reason of which this can not only perfectly satisfy the individual, but even are suitable to bring the whole of mankind to the point of perfection in God. Even herein Christianity unites the most personal matters in the effecting of salvation with the most universal determination in the religion of the world.

So in this case, according to every relation, the peculiarity and essentiality expand together and cannot be separated.

CHAPTER II.

THE ORIGINAL UNITY OF CHRISTIANITY. LATER DIFFERENCES AND OPPOSITIONS APPEARING.

We have shown how at first modern time advanced to a clear conclusion on the essence of Christianity. By this is not excluded the idea, that this essence has, at different periods, borne different aspects. On the contrary we find here sufficiently clear a gradual scale of formations, through which the great periods of a Christian development of life have characteristically distinguished themselves. Even it can be pointed out through these steps, which the speculation on Christianity has afterwards permeated, before even Christianity had passed through its principal periods.

Whilst we shall make this sufficiently clear, we shall first remove a liable misconception. It is not possible to believe that we know of no other form of Christianity than one, changing itself with the times, yet always engaged with the issue of life. We rather trust in the word of the Lord, "It is finished," as also with the testimony of the apostles, "Christ the same yesterday, and to-day, and for ever." We know quite well Christianity profoundly proved itself a prophetic and historical power, even an original power, and its originality yet the same, proving itself the power of salvation by continually demanding the

human heart. We know also that this Christianity which emanated from the fall and sin of man, in order to bring to the reconciliation, through the sacrifice of the cross of the Son of God, and for the sanctification through the Spirit sent by Him ; it will ever point out the way of salvation by repentance and faith ; it will always thereby represent itself as a wonderful creative act of the living God. But whilst we indeed know this, we cannot yet shut our eyes to what has itself taken place in the history of Christianity, and from this at once arises another consideration.

Christianity is complete in the Person of its Author, and has its completion in itself as a divine foundation of salvation. In it there is nothing to alter, for if Christianity yields in this appeal to an alteration or an entire accomplishment, it will become us then to listen what it is, and what it will be, it should, instead of remaining as the highest power of cultivation beyond man, ever come into existence in a human form. But the Person and Foundation of Christ are not in the world, only to be, for the most part there, and to remain circumscribed in their perfection.

Rather has the salvation of Christ, exactly as the perfect salvation of God, the determination to enter in the personal life of man, and thence to beget outwardly a new world condition. The new creation of the individual and of mankind by Christianity, results not thus, that only something merely perfect is received, and with this reception immediately was restored, merely a perfected condition, but the matter passes with individuals as with the whole, systematically, in its progress the appropriate subject, even experiences certain changes, and thereby appears in different formations.

This shows itself thus. If Christianity is laid down in a finished written document, and it appears now before us a perfected system of doctrine, no judicious person will yet say ; it even may be originally nothing more than a written document or system of doctrine, and have had only a history, as books and forms of doctrine have them. Christianity is the realisation of God's kingdom, and indeed not suddenly entering, but prepared by the whole early conduct of man. Indeed in this relation it appears as a standing historical vital power, in the most pleasing connection of man's development. At the same time it aims at the renovation of all human persons and conditions, and has herewith the destination to spread over the whole earth.

Even this cannot suddenly follow, but only by the way of historical progression. The Lord himself likens the kingdom of heaven to a mustard seed, which only after a long space of time becomes a tree, in whose branches the birds of the heaven dwell ; to a leaven, which only gradually penetrates the mass in which it is laid, fermenting and animating it. He therefore likens God's kingdom, Christianity, as an impelling and increasing power, and explains the increase not only as an outward but as an inward one. But as an historical power only can Christianity increase, whilst it unites to the present, overcomes opposition, receives consistency through parallelism in its jurisdiction. It will not thereby be destroyed by history and admitted nature, but including itself in the same, will purify, hallow, and illustrate. Thence it enters into a diversity as well of individuality as of rationality, therefore admits of various forms of manifestation. But it places itself as a social matter, in a determined relation to the conditions of national life, in politics and morals, in art and science, it gives its peculiar being and essence generally to all, that in a positive age to a part of mankind, externally and internally.

Since now in national life, new developments and necessities are ever appearing, so is the natural result of it, since in opposition to it even Christianity in that generation, certainly according to its whole condition and necessity, to reveal a new phase of its essence and its power, and even therewith gain a new formation. We do not say that by this it becomes internally another thing, but there proceeds from its indwelling essence a component now revealed, which hitherto lay concealed ; powers hitherto concealed are now placed in living action ; the leaven of God's kingdom represents itself as a new element ; the tree of Christianity brings forth fresh twigs and branches ; and thus the whole condition of Christian social life represents itself as a new form, as one which till now had not presented itself.

In this sense is Christianity, although one in itself perfect, still not one in its realisation of perfection, but stands as a totally impelling, historically operating power, yet at the same time under the law of development. By this it can be pointed out, that in the course of time the inward essence of Christianity has been ever more profoundly comprehended and completely worked out, that in the gradation of formations an inward fundamental progress has taken place. But if in this development there is

even a law of moderation perceived, still not a pure law of moderation. Not as the life of the Lord unfolds itself in unclouded purity, does the life of his church unfold itself in like regular manner, but there its realisation results through short-sighted and sinful individuals and nations, in which everything that is heterogeneous and opposed to Christianity is only gradually separated and overcome, even troubles and disfigurations unavoidably enter therein, and only through a fall and restoration, through corruption and reformation, through oppositions and victory, does Christianity appear as a church in its perfection.

We have in the next place to make this clear in a determinate manner. At first Christianity appeared as a full undivided unity, not as a unity only of principle, of thought or fundamental principle, but as a unity of life, and indeed of personal life. The holy person of the founder, of the Son of God and man, was that new life out and in God, which through Him should be created in man, included in Himself as well in original perfection as in actual reality. In this personality lay inclosed, as in a grain of corn of boundless motive power, the whole increase of Christianity : in it were comprehended all the powers of God's kingdom and all its formations represented, out of it all true developments shall arise. Here was as the whole impression of the vital manifestation of Christ shows to those who are willing to be convinced, only an inward harmony, a perfect agreement with itself, a proportionate making known of one and the same Spirit in word and deed, in doing and suffering.

We do not find the like unity in the first supporters of the new life, the apostles and members of the apostolic community. We are not permitted even to expect it. For Christ was not the perfected image of humanity, He had himself the all-embracing loftiness and fulness of the divine life dwelling in Him, and by a similar manner could form it in one of His disciples. The deep feeling of estrangement from Him manifestly exists even in all the apostles in spite of the certainty of an inward fellowship with God (Gal. ii. 20), the penetrating consciousness, that not only the individual, but the whole society of believers shall first advance towards the perfection of Christ, therefore, have not yet attained to perfection (Phil. iii. 12. Eph. iv. 13). Where the vital perfection of Christ was not now existing, there we are not even permitted to suppose this perfection of penetrative knowledge, which was peculiar as such to the sinless, holy Son of God. The

knowledge of the apostle is not to be regarded as false, interpenetrated by the components of error ; but indeed it was conditional, limited by the ties of the individuality, only in part comprehending the subject, in this sense therefore imperfect, as this is spoken sufficiently strong of the most powerful knowledge among the apostles (1 Cor. xiii. 9—12). But if it only be a knowing in part, it makes itself necessary, if several of its recognised matters of fact arrange themselves under one subject of infinite abundance, justifying a diversity of interpretation ; and such a diversity lies even clearly in the apostolical representations of Christian truth. It must obtrude itself on that, which the Scripture regards as perfect, as this is therefore done by the first three evangelists for all, that Jesus is recognised as the promised and truly manifested anointed of the Lord : as Paul, chiefly in opposition to all legalism, points through Christ as the Reconciler, who has opened a new way of salvation, viz., justification by faith ; as James again urges on the proof of faith by works ; finally, as John comprehends all authoritative power in the idea of life which restored the personal vital fellowship of the sinner with God, through the Son of God. We find then Christianity formed as a revelation of God, as a reconciliation with God, as a God-pleasing ordinance of a moral kind, as a life out and in God. These are no contradictions. It shows itself in that only the rendering prominent of various phases of an infinite rich subject, and that vigorous multiplicity, which must necessarily generate itself, if Christianity should gain a form in the determinate manner as an historical vital power, including itself in an historical admitted condition, and in the human individuality, according to the measure of every man.

The diversity within the apostolic circle excluded not an essential unity of spirit and faith. The apostles were what every susceptible person must feel for their writings, penetrated by the Holy Spirit, and an active personality in which it proves itself so powerfully the fresh, ever overpowering creative power of Christianity, that they hold immoveably the doctrine of salvation, still on common ground, even with the naturally progressive operation of individuals and history. In the result, on the contrary, since the creative workings of the spirit subside more, and a development began, according to the universal authoritative laws, made itself humanly individual, and by a further propagation of Christianity, ever national, even in a far stronger and

authoritative manner. And not only this, but even heterogeneous elements, the elements of error and sin, penetrated in the formation process of the Christian life. It surrendered itself to malformation and corruption. By this was dissolved the original bond of unity ; the diversity in many points amounted even to contradiction, and the development of Christianity progressed only through oppositions, which partly were held together still through a loftier unity, partly also by an exclusive nature.

Whilst the life and conception of Christianity in such a manner divided itself, according to various tendencies, there remained indeed the unity of faith and spirit, ever striving for the highest limit ; but the unity from which the Christian world once fell, could not now again be immediately grasped, but only through the overcoming of oppositions, therefore to be won in spiritual contests.

In this according to its nature, there arose a very wide contest, under the influence of overseers, which we have indicated above, the original admitted import of Christianity, the extent of its determinations brought gradually to the conscience, outwardly in life and doctrine. This appeared thus, that by reason of the various temporal conditions in that age, one side belonged especially to the formation of Christianity. Unmistakably they reflect themselves in the various formations which Christianity hereby took, the fundamental types of interpretation which we find in the apostolic age. Even there, an important distinction is not to be overlooked. Even these partial judgments proceed from a present necessity, from one in a later instance of truth, but they lose themselves still at the same time in real defects and malformations. Therefore something within is to be overcome ; and the overcoming is only thereby to be aimed at, that what the different ages have represented as the essential mark of Christianity freed from the peculiarity of a temporary interpretation, but at the same time recognised in its imperishable worth, and is brought with the centre of Christianity, with its whole essence in the right organical union.

This is the problem which we have set before us. We shall attempt its solution, when we have taken a survey of the chief steps in the formation and interpretation of Christianity.

CHAPTER III.

THE PROGRESS OF DEVELOPMENT IN THE ACTUAL FORMATION OF CHRISTIANITY.

When the developing process of Christianity began in the post-apostolic times, the doctrine was at first natural, which came to a thorough formation ; at first more on the whole as a fortress of Christian principle, then from the fourth to the sixth century inwardly as a prescribed formula of fundamental dogmas for each individual. Christianity must, in opposition to those religions with which it was at war, in opposition chiefly to heathenish errors, have brought its measure of truth completely to the consciousness, in solid ideas and forms of doctrine. Thence it became objective, especially the revelation side of Christianity, the result of the prophetic activity of Christ's office of teaching, subjective by the highest power which was laid at the right knowledge, *i.e.*, orthodoxy. To the fulfilling of this mission, the people were exactly the most adapted, which the first eastern supporters of Christianity were, well acquainted with the Grecian language and manners, which partly by reason of its natural power, begot a predilection for metaphysics and speculation, partly by virtue of the plainly scientific, especially philosophical penetration among them, possessed the requisite fitness for the more accurate treatment of the dogma. They have produced for themselves a problem that arose from a difficult contest, as it yet lays before us in their dogmatical works and ecclesiastical systems of doctrine, it significantly exempts, even at the present time, from a continually operating result. But however important the matter accomplished by them may be, there still lay at the same time in the whole of their efforts a pre-disposition for the theoretical, which was somewhat faulty, because they thereby penetrated other essential phases of Christianity, especially the practical, vital element.

With the degradation and elevation of the whole world, with the progress to the modern western nation, Christianity had another task. If preponderating there as a dogma, it had been perfected, so should it now, where it previously concluded to hold the office of instructress, operating as an educating power amongst a people still uncultivated. Therefore the moral side of Christianity now appears with all its energy, it was made

truly authoritative that could be contemplated as an outlet of the law-giving and judicial activity, of the kingly office of Christ, obedience was placed, which was the natural result, at the summit of every Christian virtue. This aim imprinted itself in the strongest manner on that which sprang out of the Roman kingdom, essentially a Romish church: in the church, that from its Romish origin, bore in itself here and at the same time, the unalienable tendency to law-giving and dominion, to the fusing together of the people in an universal kingdom. Under their hands Christianity became a schoolmaster to the people, to the great school of European humanity; it unfolded its ability to subdue the rebellious wills, even the opposing individual, to bring in the assistance of a higher whole. But although, in the former periods, the prevailing cultivation of the doctrine appears as a peculiarity, so it appears now not only a like case with respect to the practical, but it comes, at the same time, exactly as a connecting link in the moral principles of Christianity. Christianity is indeed a moral power, but a moral power which operates freely from within, outwardly by the powers of faith and love; it will certainly bend the people into an obedience, but an obedience of Christ and of faith; it strives certainly to rule the world, but the ruling power shall thereby be only Christ, the king of truth, the eternal divine head of the community, in undivided sovereignty. This was recognised in the church of the middle ages. It comprehended morality outwardly, and transformed Christianity again in an outwardly commanded law; it transplanted the obedience of Christ for an obedience to the church, the obedience of faith in the faith of obedience; it dispossessed the true spiritual Christocracy, the divine sovereignty through the human universally operative sovereign power. Meanwhile, although we find in all that, an essential disfiguring of Christianity, we must ever yet concede, that even in this extraordinary form it has performed, and especially in the civilisation of the western nations exercised a most powerful influence; we shall have ever to recognise the church of the middle ages as a politic power, in every sphere of life.

But as the law was once the schoolmaster to Christ, so Christianity even again prepared for the law only, as it were, itself in order to elevate itself anew, as the Gospel in fresh vital fullness, out of the dormant state. The German people were predestined to the Gospel, according to its internal and independent

essence, this people of depth and vitality of soul, of profound spirit and moral earnestness. When the time was fulfilled, they made themselves, being prepared, in the name of Christ, free from the ecclesiastical taskmaster and his dominion, and developed in its midst a form of Christianity, as did not exist before in such depth and vitality. It was hearing the call of conscience and the longing of the inmost soul for salvation not being satisfied by means of the church, impelled them again to the peculiar vital fountain of Christianity. Having turned to the law, even Christianity could only bring the knowledge of sin, not redemption from it. Earnest souls found in the prospect of holiness, the insufficiency of all human doing, the nothingness of all human assistance—sin was perceived again in its whole power and contrariety—the call to repentance resounded as at the first coming of God's kingdom : and the powerfully affected conscience seized anew the certainty of the free grace of God, of reconciliation in Christ, as the sole hope in life and death. Thus Christianity appeared once more as a gospel in the world, as a sweet message of salvation for that man who feels his own unworthiness and sin before God, as that way of salvation, the justification of the sinner before God ; by the all-sufficient assistance of an only Mediator, of which man made himself not worthy by his deeds, which he has rather received only in giving up the confidence of his whole soul in faith. Now was the person of Christ again elevated on the candlestick of the Church ; the priestly activity, the mediatorial of Christ it was which it laid hold of as the end and central point of his work ; the immediate relation of the redeemed to their Redeemer, of the child of God to its Father was represented : it was in the place of the orthodoxy of the right faith ; the free obedience of love was set in the place of the subjection under the law, and by this its inmost vital jurisdiction, the jurisdiction of soul again overpowers Christianity. Through all this a new formation of Christianity was called into existence, in which it essentially represented the same ; objectively as a religion of reconciliation and redemption, subjectively, as a religion of faith and love, as a God-granted, divinely ordained principle of freedom.

The universal historical fact of the Reformation has and retains its inestimable worth ; it includes in itself the reproduction of the ground, the re-discovery of the vital fountains of Christianity. Nevertheless, it cannot be denied, that even our Reformers, whilst

their efforts were always directed to the interior, to the peculiar vital nerve, did not yet do everything in order to bring the essence of Christianity to a formation in every part of its determinations and claims.

There was still always on the side of Christ the mediatorial activity, on the side of man, faith, on which they laid all power, and as they had even great reason for this in opposition to the Romish church, so with it the complete idea of Christianity was not yet attained. Exactly in what the strength of the Reformers consisted, in the energetic direction to the interior, there was still perceived some deficiency. They observed not in its compass how it had to be; the call of Christianity to the formation of the whole life, they treated it not sufficiently as a creative principle of life, which, whilst it forms in its own church a perfectly organised body, has at the same time the determination to penetrate every sphere of existence from within outwardly, and to rule in an independent manner. And this is even connected with that, because they have the foundation too exclusively in view in the whole interpretation of Christianity, not even that which shall be brought forth from this foundation in all its bearings.

But there is, if the essence of Christianity shall be expressed in its totality, manifestly a still more exhaustive conception as that of redemption and faith: it is the conception of life, or, in order to show the matter determinately, of life in God, the personal living society with God, the whole existence of a comprehensive glorification of the individual and of man through such a divine life. This conception points to the inwardness, but in the same manner to the whole circuit of the outward existence, to the formation and arrangement of life; in it are all the momenta contained, which in the earlier periods are made authoritative as essential components of Christianity, certainly through it they have chiefly their vital connection and right position. In the next place this receives weight from that which the Reformation period has elevated above every other thing, by the redeeming reconciliation and faith. For a vital fellowship with God to the saints is internally sinful, and through its sinful condition man is unfit to effect the self-renewal of a God-pleasing life, only through a personality, which, whilst it stands by an original method in full unity with God, reconciling and redeeming it, has an influence on the sinful world, and for this

effect there is on the side of redemption-needing man no other instrument than faith. But there are given with that idea, which the primitive mediæval formation of Christianity especially has presented, the momenta of revelation, the imparting of divine truth to which knowledge on the side of man corresponds, and the momentum of the divinely delineated order of life, to which on the human side corresponds an obedience proving itself by deeds. For the original divine life must certainly be necessary in order to call forth in sinful man a congenial life, to represent itself before all things, making manifest the Being of God, and the right position to Him by word and deed, and the manifestation must really be known in a comprehensive manner, therefore are appropriated to the spiritual life by doctrine. But at the same time can that which in the redeeming revelation of man shall partly be made known only as a divine ordinance, as a true order of life, and in this can predestined man enter into fellowship with God only in the obedience of faith, in a life proving itself free by deeds.

All the unalienable tendencies of Christianity are thus organically comprehended in the idea of life, and since this idea which is truly suggested by the Johannean interpretation of Christianity, so we can say in the previous vital and doctrinal impression has not yet come to its full right: as John at the conclusion of the apostolic time, presents the essentials of that which the synoptists give as an illustration of the revelation in Christ, Paul, as a representation of redemption through Christ; James, to the inculcation of the vital example of Christ, has comprehended in the idea the restoring of the divine life by Christ, the Son of God who became man; thus it remains to withhold the future, by virtue of this idea the proscribed fundamental components of the early periods of development vigorously unite and thereby facilitate a formation of the Christian society, in which Christ appears perfectly proportionate and united according to his prophetic, priestly, and kingly activity, but Christianity comes to a formation according to the whole undivided fulness of its essence. After this, the orthodox Greek Church, the modeller and protectress of the dogma, belongs especially to Christian antiquity. The Roman Catholic Church, the educatress and ruler of the people unfolds through Christianity as a moral disciplinary law, the fulness of its power most vigorously in the middle ages: the evangelical church appearing amongst

the German people, establishing itself by the internal vital power of Christianity, is essentially the representative and champion of modern times : as to the Church of the future we have to wait for that which we may be permitted to call the evangelical-catholic, because they fuse together in one whole the true and imperishable components of previous developments, representing independently, the unity in a living variety, and it is now divided into two parts essential, the spirit of the Gospel and the body of the Church, will bring it to a full organic completion.

CHAPTER IV.

RECAPITULATION OF THESE STEPS OF DEVELOPMENT IN THE CONCEPTIONAL INTERPRETATION OF CHRISTIANITY.

That which we find to be the historical course for a long time in the actuality of life, hath itself, in a short space of time, penetrated, indeed even with unmistakable modifications, in modern science, and brought back within the jurisdiction of that speculation which arises from the essence of Christianity. At first it has been considered as having more weight as doctrine, then as moral law, again as a religion of redemption, finally, though in a different manner, as faith, which has for its fundamental and central point, the union of man with God. We can unhesitatingly affirm, that even hereby a gradual progress from the outward to the inward has taken place. At first, especially if one considers how Christianity succeeds in every person, through instruction and preaching, how it is laid down in written testimony, and formed as a system, it appears by considering it as a doctrine, to emanate from a fellow creature. It shows further, how to this doctrine there is a peculiar essence, placing everywhere a moral aim, subordinating everything natural to the ethical, so religion represents itself as somewhat practical, as essentially ethical, aiming at sanctification. Then it must be clear, how the loftiest morality has necessarily interposed in Christianity, through reconciliation and redemption, and thereby finds its source in the Person of the Redeemer, in the Founder of the redeeming religion, which here as no where else of itself belongs to religion. And at last the views cannot be defective ; how this

Personality of the Author became only thereby redeeming and reconciling, that chiefly in it, even by an original and perfect manner, God and man became reconciled, and how, even therein, lies the power with God, who is a perfect undivided Personality, not only for reconciling and redeeming, but even for the glorification of man, and for the restoration of a divine order of life, by its means.

At the same time it is not to be forgotten that these determinations run parallel with the different capacities of religious conception. For so soon as a man perceives in Christianity the perfect religion, one must hold that which is natural to it, even as essential, what one regards in religion generally as essential. But religion, as recognised in modern time, has been interpreted very differently, either as a knowledge of divine things, or as willing and doing according to divine arrangement, or as positive existence of mind, of an immediate self-consciousness through divinity, or finally, as vital fellowship with God, which governs the whole being from the central point of the personality. These various interpretations express themselves in a correspondent manner, according as every one has comprehended the fundamental character of Christianity. The interpretation of it as a doctrine, supports itself on the conception of religion as a way and mode of God's knowledge, which shows itself in the pre-Kantian period, especially with the orthodox, the treatment of it as a moral law rests on the derivation of religion from moral claims, and on the identifying of religion with morality, as it came to that meaning through the Kantian doctrine; the characterising of Christianity as a state of redemption, founds itself chiefly on the definition of piety, set up by Schleiermacher, as a determinateness of the soul, or of immediate self-consciousness; finally, the knowledge, that Christianity is essentially a religion of spiritual fellowship with God, of such a fellowship, indeed, which rests on the perfect manifestation of God, or reconciliation with God, and on a divinely founded order of life, it stands in most precise connection with the theology of the present day, in the authoritative treatment of the religious element, which brings into view, according to all its bearings, the position of man to God, in like manner the central point of the personality, the heart or soul, as the proof of life in its totality.

The first three modes of interpretation comprehend a truth,

which we do not place in agreement ; but the full truth they give only in a vital connection under the last and most important point.

This we shall endeavour to show in the following pages. Our representation will, nevertheless, be thereby accurately distinguished from that modern mode of thought, which discovers the fundamental characteristic feature, not so much in fellowship, as in the unity of man with God, but with the formula unites an altogether different conception, as what primitive Christianity suggests. We mean the Pantheistical mode of thinking, which, because it believes nothing of a personal God, nor of a true personality of man, even in Christianity, discovers not an historical reality and a revelation-act of the living God, but only certain momenta of development of the human consciousness, and a logic veiled in symbols or myths.

This doctrine, whilst it recognises the final foundation of Christianity, is not able clearly to explain even its nature, certainly it can, if it, nevertheless, will do it, produce only a distorted image, from which, in spite of the representative Christian forces, displays completely a heterogeneous view. We shall then, from this stand-point, in the following determination of the essence of Christianity, not only have to deny, but to attack, somewhat, the truth of the same fundamental representation, and a part of our work will be devoted to this attack.

We shall now proceed to point out more clearly what has hitherto been given more as an assertion.

CHAPTER V.

CHRISTIANITY AS A DOCTRINE. SUPERNATURALISTS AND NATURALISTS: BOTH DOCTRINALISTS.

The chief point in the sphere of modern theology is that which regards Christianity essentially as a doctrine, as the purport of the determinations of learned men about God and His relation to the world.

This took place in a two-fold manner. Either they held fast thereby the positive, the revelation character of Christian doctrine, demanding an acceptance for it on account of its origin, by

virtue of its divine credentials from which it arose, and even included in the circle of doctrine all that the Scripture as an inspired revelation volume contains in itself, in the historical, positive, supernatural elements. Or they let slip the historical character of Christianity, seeing in it only the first manifestation of a religious-moral logic, and finding therein the exercise of theology, yet they wish to disclose the original unveiled germ of the eternal truth founded on reason, from its temporal transient veil, and to restore it to its purity. That was the way of Supernaturalism, this of Naturalism. They agree, so sharp is the contest, in regarding Christianity essentially as a doctrine, in being religious doctrinalists. There, nevertheless, even lies a difference on this point—Supernaturalism admits with other positive elements, even what the scripture declares about the person of Christ, besides appearing more as a dogma besides other dogmas, for it appears as a vital central point of the whole of Christianity. For which, on the contrary, Naturalism opposes every thing within the sphere of actuality and history ; each interpretation destroys the Personality of Christ, and has no fear in expressing the wish, "it might have been the author of a religion, which takes its name from Him, would have ever been unknown to the Christian world, had it therewith only enjoyed the benefits of His truth, not discovered the misuse of His Person."

Since by the latter way, every thing peculiar to Christianity is attempted to be done away with, as a matter of course its essence could not be conceivable, and such a mode of treating historical matters at the present time can only be brought to the remembrance merely as a matter of curiosity. For so trivial a thing it is, as the whole further representation of Christianity will shew, ever to think of a Christianity without Christ, that we may be allowed to say rather the opposite doctrine is true. The whole essence of Christianity has occupied itself in a peculiar manner with Christ. He has not yet unfolded Christianity, but Christianity has come to man for the unfolding of Christ. And even the other way, although verifying more the import of Christianity, was still no better for the formal determination of its distinguishing essence. For it is in itself false, to regard Christianity originally or exclusively as a doctrine—and this mode of view rests even on an incorrect idea of religion, as on an anti-historical view of Christianity in its origin and development.

Religion certainly includes, and indeed in an internally perfect progressive manner, even a momentum of knowledge, and with that the doctrine in itself, but he who comprehends it only intellectually, as a representation of a mode of thought, mistakes its true vital point. Its inmost essence is respectful fear and love, a consciousness impressed with a dependence on God, a giving up of the soul to divine things. If Religion were essentially a doctrine, so could it, as logic, mathematics, and the like, be perfectly communicated after the manner of ideal demonstration. Now, religion wanted indeed for its propagation the transmission through the word, but the peculiar creative power of its origin lies not in the conceptions imparted by this, but in that, whence these even against their opposition, in the original, existing individual and collective life of piety and its impression on the susceptible soul. So with the individual—so with the human race.

Parents and teachers in their sphere only operate in the best and highest manner through the impressions of life; and the great religious modellers of the human race, the prophets and founders of religion, accomplished their work, one, the higher it is, the better, chiefly on the whole through representation and productive excitement of the religious life. The conception of doctrine exhausts by far not its rich, deep, well defined fulness, what we have been wont to comprehend in the expression of religion, when we admit the source as concrete, and thereby conceiving that being in every period of life, penetrated by the consciousness of divine things, that whole existence consenting altogether to the divine disposal of the will, whereby all true religion of a higher nature characterises itself. But, perfectly to explain a religion absolutely, which is regarded only as a doctrine, is an internal contradiction, for such a one would neither represent a vigorous life of piety in itself, nor outwardly produce it.

But, it is even far remote from Christianity to offer itself only as a doctrine, or especially to produce its operations through that which is doctrine in itself. This shows itself in a convincing manner. There are still various points which come into consideration, best considered separately.

We have first of all acknowledged, that Christianity is indeed even a doctrine. It could not be a perfect religion, had it not even included a deeper, even a doctrinal knowledge of divine

things. Indeed, the religion of the old covenant elevated itself above it by symbols and myths preponderating, even thereby the heathenish religions operating by feeling and imagination, that it holds for the true knowledge of God, something that is inclined to doctrine. The founder of Christianity has Himself taught and treated doctrinally, as an essential part of His mission (John xviii. 37 ; xvii. 3). So that with justice the discourse is of the prophetic or teaching office of Christ (Luke xxiv. 19). The apostle Paul forcibly makes known how faith arises through hearing, therefore, through the proclamation of doctrine. The remotely necessary arrangement of the whole, and the conceptional interpenetration of the whole import of the Christian religion was only entirely possible in the form of doctrine. Consequently, doctrine shows itself as an indispensable medium indeed for the establishment of Christianity, yet more for its propagation, mostly, for the systematic drawing out its import thoroughly.

Again, as Christianity is a doctrine, it produces something again which is not doctrine ; indeed, according to its nature it cannot merely be a doctrine, and exactly as this represents itself not as doctrine, what constitutes Christianity originally, and in opposition to which, doctrine appears only as a guide. Christianity will be, by that is not to doubt—a law, and as new at the same time the true, the all-perfect religion. Does the novelty and perfection of Christianity lie originally and essentially therein, that there has been something new and true taught ? Certainly not ! It lies rather therein, as every unbiassed person must agree, that something new, something plainly accomplishing salvation has happened for all.

This comes to us through opposition in the first records of Christianity. Indeed, the apostolic epistles are especially doctrinal writings. But they do not certainly serve for the first founding of the community, only for the outward and progressive formation—they manifestly presuppose an earlier and more original form whereby Christianity itself was first originated and the community gathered together. The gospels include in themselves this originality, its import places before us the peculiar substratum, and therewith the essentiality of Christianity. Is the substance of the gospels only to show something as doctrine ? He who has wished to assert it must have frankly closed his eyes. The Evangelists in general did not do what is named in a narrow sense teaching, but they narrate and report.

And what do they report? the sum of it is this. "When the time was fulfilled, there was born in the city of David, under wonderful circumstances, a child, which silently grew and gained favour with God and man. It was Jesus of Nazareth, in whom the promises of the prophets should be realised. When His coming was prepared by the forerunner, John, He appeared in His thirtieth year as founder of God's kingdom among the people. In the baptism, by John, He found as the beloved Son of God, the way to His vocation, He passed immediately victorious the temptations of the wicked, yet without sin, and proved Himself in three years' labours, by a holy life, beneficent miracles, and powerful preaching, as the anointed Saviour of God, as the Son of the Most High, united with the Father. His whole influenced the contest with sin, and at last He poured out His blood in perfect obedience on the cross, for the remission of sin and delivery of mankind. On the third day He arose from the dead, and ascended to the right hand of the Father, where was given to Him all power in heaven and earth, and from thence He has promised to come again to the judgment of the living and the dead, for the completion of His kingdom on earth." It was this which we have here interpreted in general outline, no other than doctrine. It were plainly nothing at all, an image devoid of thought, if it were merely doctrine; something real and efficacious, can it only be, if it be a matter that has taken place. Therefore if Christianity has in truth a foundation, so can it only be real, and we must say, not first through determinations of doctrine, but in an historical manner, through an idea of the actual, whose centre is the person of Christ. Christianity has enlarged the religious consciousness of man, and given to the whole religious life of man a new formation. Only from this stand-point do we ever get out, to its estimate, what in Christianity is essentially doctrine, the right point of view.

If Christ indeed even teaches, so is this doctrine in no manner a lasting theorem of itself, separated from His person, and from the kingdom of God founded by Him, but inseparably connected with both. It is next to the self-representation of Jesus, to its proclamation as the truly manifested Christ; the closer pattern of ordinances and vital condition of God's kingdom, of one such which should neither become first, but was there already in Him, the Chief and King. In both relations, therefore, the doctrine hereby returns to the actual present, a vital operation, and has

its right sense only then, when it will appear as a conclusion superior to this which was necessary indeed to the full knowledge, but still comprehended the matter not even in itself, on the contrary, only accompanied explanatorily.

If, further, the apostle Paul derives faith from hearing, and makes it conditional through preaching, so we have indeed to distinguish in the course of the further propagation of Christianity, the gradual rise of faith in the individual, and the origin of Christianity in itself, in its primitive beginnings. For the former—and even this Paul has in view—is indeed the representation of the object of faith, the instructive communication about the import of faith, and an open ear indispensable for it. But where, in the writings of the latter, is the question, from the commencement of Christianity, even in its original beginning, there we shall not be pointed to the mediation through hearing, but to something immediate, to sight and self-experience. In this sense the Lord even demands those who would come into near fellowship with Him, to come and see (John i. 39, 50, 51), and refers those who wished to investigate, whether He was really the promised one, mostly to these things, which could be perceived with their eyes (Matt. ix. 2—6). In this sense the beloved disciple of the Lord speaks of the Word of Life, which the apostles had seen with their eyes, looked upon and handled with their hands (1st John i. 1), and the origin and essence of Christian faith, is comprehended in the profound words, “we have seen His glory, a glory as of the only begotten Son of the Father, full of grace and truth” (John i. 14).

An object of sight or examination, the doctrine of Christ was not, but His Person and His Life, and from the whole impression of His Personality and vital deeds the Christian faith originally sprang, therefore, it was not even of theoretical conviction, as it is through the adoption of doctrine it becomes victorious, but resting on experience, an immediate certainty of life endowed and exactly through that with a lofty confidence beyond all contradiction, which accompanies self-experience.

If at length in the time to come, Christianity is ever perfectly formed as a dogma and system of doctrine, this will arise from an imperative necessity, and has, so far as no other important matter is injured thereby, its full right. But there are two kinds not to be overlooked. First of all, every Christian formation of doctrine has in general, even unto this day only then a

foundation and a truth, when it lays something for a foundation, which is not only something taught, but something which has happened. Without the basis of actual reality the whole import of Christianity dissolves itself in ideas, which are not even true, but imaginations. But then we must from that, which in a narrower sense is named doctrine, always distinguish a still more original and directing method of communication, and decide on the historical foundation. The first and next delivery of the Christian import of faith, the true implanting of faith, which Paul has ever in view, when he speaks of faith from hearing, is not purely didactive, the ideal mediating and proving, but the vigourously affirming; it is a message and publication; it persists therein, that the crucified Christ is placed before our eyes in all His vital manifestation (Gal. iii. 1), that salvation realised in Him is offered as the free gift of God—it emanates therefore, ever from a history, but indeed from a history which includes in itself gifts of a heavenly nature. If the doctrine has principally operated as the message and preaching of Christ, a scientifically formed doctrine appears the more ideally effected, and then it has its proper position.

We are then led on all sides exactly through that which is doctrine in Christianity, into its actual ground, and only in this can we seek the organisation and essentiality of Christianity. What has been stated has made this sufficiently clear. In the mean time still further testimonies yield themselves from the relation of Christianity to the preceding religions, so as out of the totality of its workings, and on that we purposely wish still to cast a brief glance.

Indisputably, Christianity appears in opposition to all previous religions, with the consciousness of fixing the relation of man to God in a conclusive manner. Christ appears in the fulness of times (Gal. iv. 4), in Him are all the promises of God yea and amen (2 Cor. i. 20). He gathers together all that was before separated and divided in himself as the head (Eph. i. 10). Before His coming the great separation between Judaism and Heathenism took place; on the side of the former is uncertainty and darkness; on the side of the latter, at least only preparation and hope. It is for the most part only elementary, these are only poor rudiments, in which the religious life of man moves itself before Christ. A susceptibility is recognised in the heathen world, and a divine guidance generally, befitting

Judaism, as particularly an educational institution to Christ. Nevertheless, Christianity attributes only the fulness of the truth to itself. But, if we ask wherein it lies, what forms as well the connection as the authoritative difference of Christianity with preceding religions, so will no informed person say, it may be the doctrine essentially. This shows itself indeed opposed to heathenism. The light of Christianity existed not for the heathen world in a perfect speculation, but therein that it represented actually a higher form, as what even the profound sages of antiquity arrived at by thinking.

The whole world of Polytheism was not overcome by instruction about the unity and spirituality of God, but thereby, that the Holy God, according to his nature, can only be one, declaring himself a Spirit and Life in the manifestation of Christ, and revealed with glorious power. Equally clear is the matter opposed to Judaism. Here can—though in the relation of the old and new covenant even the doctrine comes into consideration—yet be brought back neither the union nor the difference essentially by principles of doctrine. In order that Christianity be the instructor in Judaism, there is something much more real than doctrine : it is a law, pattern, prophetic promise—it is then the whole directing theocratical guidance of the chosen people, founded on a covenant prepared between God and man. Consequently, there must be in Christianity a superiority beyond Judaism, something more real ; it is the free deliverance from the law, a realisation of the type, a fulfilment of the promises, a complete foundation of the kingdom of God for all mankind, an eternal covenant of God with man ; therefore, according to all relations, an historical : its true vital fruit which had flourished in the old covenant, its actual triumph, which had been therein elementary and circumscribed. From this representation Christianity shows itself altogether as the conclusion of a history of salvation, which in a succession of revelation deeds through thousands of years, until it points in Christ, as the limit laid down from the beginning.

Christianity altogether in the same manner proves itself as a historical power in its operations. It prepares as no other religion through a developing process of a remarkable kind, having many objects, it has placed in the midst of epochs, even the creative acts called forth as no other, extending far beyond what mere doctrine has in view. For it has certainly not only enlarged or

transformed somewhat the human sphere of thought, but the whole condition of life from the foundation has become another thing through Christianity; and this is of weight, not merely with the individual in the whole circle of his personality, but in like manner with family relations, and civil life, indeed by the position of the people to each other, in the whole of mankind; it is of weight even in all the principal jurisdictions of common life, art, science, and all social relations in which humanity finds its development. Every where a new basis is given and a new space gained, new imaginations are created, and new powers set in motion; and even there, where Christianity in the full determinateness of its import has not come to a formation, still it has remained under the influence of it, a spiritual and moral atmosphere, which is fundamentally different to that which we find as the whole direction of life in the outward Christian world. So comprehensive and fundamental a new creation proceeds not from mere doctrine, for this, however excellent it may be, yet for the most part operates especially in the sphere of knowledge.

A totality of life is suitable for the operating on the whole of life, one from the inner man, outwardly forming a vital power, a creative principle of life, proceeding from a vital central point. As a vital power of such a nature we have perceived Christianity in its origin; as such it presents itself even that which traces openly the stream of its operations in man, as far as its source.

In the previous part we have not glanced at the opposition of supernaturalistic and naturalistic modes of thought, and the peculiarity lying in both. But even out of this the untenableness of the whole stand-point surrenders itself. Supernaturalism forms religion out of the peculiar historical revelation, and depends upon making of the reason an essential but formal use, altogether on the divinely determined existence, on the positivity of this revelation. Naturalism forms religion from the human consciousness, the moral necessity, the regard of nature, and opposes itself against all, what appears as historical revelation, averting and rejecting, or, if it, as in its progress to a more thoughtful rationalism, makes historical use, so is still this use, even only formal; history serves it as an illustration and conception, as an union and ornament, but it finds therein not the source and generating power of religion. Religion is to that an exclusively divine

thing, without human historical mediation, to this an exclusively human thing, without an immediate divine operation and foundation.

From both stand-points outwardly, religion cannot indeed but especially Christianity be acknowledged rightly. For that has only a part of both, from which the living religion, especially the Christian, is as an organic whole. All true religion is, at the same time, divine and human, but Christianity has especially in an eminent sense a divine and human character. The divine essence—on that there will be no discussion at present—it is not a separation from the world, merely something beyond the world, but it is, although not going forth in the world, still the world is present in all the moments of its existence, efficacious in nature, and in the all-animating spirit. So can nothing happen without God, even the referential independence of nature, and the rational personality be supposed.

At the same time it is in the essence of God, inasmuch as He is spirit and love, coming out from Himself, and existing for others, imparting Himself to His creatures, and admitting them to His vital society. The Godhead is not grudging and envious, as the old world partly imagined, but He is, according to His inmost essence, the absolute imparter. This must especially be authoritative, where the question is on the founding and perfecting of religion. God makes Himself known and imparts Himself—man himself makes use of this divine knowledge, and participates in the divine impartation. All worthy religions depend on it, that God enters into society with man, and all true progress that this is an internal, vigorous, and profound fellowship, that God is experienced and perceived in man. So is religion a matter of divine excitement and vivification, it is in a complete and powerful sense of divine origin. But this is only the one side, and the other has its power as much distinguished. Divine things can only be experienced and perceived by man in a human manner; the condition of the divine manifestation and revelation is, founded on such an impartation, a human spirit susceptible for it, and even by reason of the rational susceptibility, and indeed this spirit always by determinate steps of development, in a determinate historical connection. Out of the depths of the human soul must the Divine break forth anew, if it shall vitally lay hold of the soul. But this even only then follows, when at the same time there are given corresponding points of union, if

the time be exactly fulfilled for it. Therefore all vital religion has a human form, and a historical concrete figure.

But what is generally of so much weight in religion, is of the highest importance in Christianity. So divinely elevating, and so humanly debasing ; so creatively original, and so comprehensively historical, and both so indissolubly united, no religion presents these things to us as the Christian. Christianity knows not only, as all other religions, of an intercourse with divinity, but also, it recognises a reconciliation with God ; and this reconciliation is elevated not merely as a thought beyond man, but it enters in by a fixed personality, as a vital truth in man, in order to realise from that outwardly, in an ever increasing sphere. In this personality, if anywhere a divine creative power shines towards us, and still it is perfectly human, indeed the image of true humanity. By it matters are accomplished, which no human thought could have invented, and yet in these things lies the gratification of the profound human necessity, and a realisation of the same which we have recognised as the highest reason. With it is now a perfectly new beginning, and yet is this beginning on all sides perfected and rooted most completely in history, in order to become the impelling principle, in the whole higher development of man. Therefore, everywhere, an union of the divine and human, the creative and historical, and only from this union the true relation of Christianity, and the right determination of its essence.

But those systems destroy this living unity, they destroy the one side, which has its full signification only in connection with the others free from this, and thus belonging to one only fragmentary, and it its fragmentary character not even right knowledge. To Supernaturalism Christianity is exclusively divine, superhuman, miraculous ; it comes to it only as an essential bestowment, not for the living relation, neither for the historical, nor for the internally spiritual ; it becomes not to it immediately coexistent, self-certain, human truth, it cannot even comprehend truly the divine in Christianity, because this has its only signification as a perfect agreement in humanity. To Naturalism and Rationalism, Christianity is turned back to a mere human, natural, historical, without new creative power, without a solid connection with a higher world, and its divine vital fulness ; it comprehends and explains it well in its own manner, but just as it does it, it destroys it internally, whilst it tears it from its root, indeed it

is able even to estimate therein discordant humanity, because this humanity, if the divine character to which it corresponds comes really near to it, it finishes even in the full measure of morality, therefore it is in the highest sense moral. But on both sides there lies, even with all the different definitions of the import of doctrine, the grand mistake therein, that Christianity is, for the most part, interpreted essentially as a doctrine, not as a life; for only interpreted as a life has it in the Person of its Author the organic central point, in which the human and divine become perfectly one, in which God and man are truly united; only so comprehended comes the infinite consideration of Christ, as the Prince of Life, in its undiminished lustre; only even the creative results of Christianity become completely thus, especially the result, that it, where it truly enters in the soul, not merely a single phase of man, perfects the understanding, the thoughts, but transforms the whole existence, and that it spreads in man so far as light, civilisation, pure knowledge of God are, not merely comprehended but calls forth a new condition of life, with a like divine as historical power.

CHAPTER VI.

CHRISTIANITY AS A MORAL LAW. KANTIAN MODE OF REFLECTION. RATIONALISM.

Inasmuch as Christianity has throughout an ethical character, inasmuch as it places as the final limit the sanctification of the individual, as of the human race, and appears a most influential moral power in the world's history, they thought to make the matter proximate, when they found its essence, especially in its moral spirit and import. This is the stand-point of Kant, and under his influence, of educated rationalists, which has, in common with Naturalism, indeed, the rejection of positive revelation and the derivation of religion only out of the human consciousness; the only distinction is, that it is thereby not the theoretical, but the practical reason, which falls to the ground, therefore it proceeds from moral interest: provided, in opposition to the historical, it considers itself less polemical, and proves in its better representations, a graver and more fundamental sense.

Kant, as is known, arrived at the result, by his critique of the faculty of knowledge, it was to attain no certainty by the intellectuality in the way of pure thought. The theoretical reason for itself alone, said he, can God in the same manner deny as well as prove. Their arguments hitherto for the existence of God are insufficient. If God shall certainly be for us the chief object of religion, it must be attained by another method. The reason is even practical, as such it recognises the moral law as unconditionally authoritative, and aspires after a moral perfection, which cannot realise itself in this sensual, but only in an intellectual, ideal, world. Hence results the ideal, the divine, the eternal. Since virtue, which is commanded indeed, through the moral law, only corresponds with happiness, forms the highest good. But the restoration of this unity is not in our power, so it is a very high thing to believe an intelligent and moral power, through which it is effected, is compensated by morality and happiness : and since the moral law also demands, under certain circumstances, to give up the life for virtue, so it points to a state beyond, in which suffering virtue is rewarded. Thus we have the fundamental idea of the religious life ; God and immortality, as necessary claims and suppositions of morality, as resulting from that which as the only sure knowledge of higher things is to be contemplated, through the conscience. Because I am virtuous, must I be a God, who rewards virtue, and an eternal life in which it is rewarded ?

Altogether, in this sense, as with that they wish to respect and justify it, Christianity is also interpreted. Not only is the ecclesiastical dogma rejected, but also faith, lying at its foundation, inasmuch as it will be an independent, for itself an authoritative appropriation of the God-like : on the contrary, morality only elevated the practical, and having put under the historical through the so-called moral interpretation, a sense more fitted for the moral life. On the whole, Christianity is treated as a moral law, afterwards appearing in the form of a divine command and positive authority, but still containing as a peculiar germ, only what the reason includes in itself as a moral law, and even therein carries its peculiar right. Christ has in some degree elevated the reason ; but He has still only transplanted in a popular and historical form, even with some correction of a positive nature, this he taught, what afterwards he purified from these elements was recognised as a categorical command of the

reason, as an import or necessary postulate of the moral law. He has also, what is of necessary importance, taught not only this, but in conformity to the holy records, has even practised and therein proved Himself in a manner as an image of God-pleasing man, that from Him the foundation of a determinate moral commonwealth could really proceed for the whole of man.

According to this interpretation, there remained to the Founder of Christianity the honour of a great—certainly for the whole class of the great moral Lawgivers, and of a, though comprehended more symbolically than historically,—moral archetype and antetype : but to Christianity there remained the consideration of clearly illustrating the contest of good and bad principles in man, and show the victory of the good in a successful manner, having victoriously proclaimed it as the final limit. Indeed, it was imagined in the result : in order to become security for the good, there would not be any necessity for a personal God, but only a moral government of the world, and faith in the success of the good might indeed satisfy for itself the moral necessity. Even in the popular interpretation of doctrine, religion became mostly for mere honesty, Christianity useful as a means of advancement of a good, rational course of life. Still, we wish to ascribe these deductions and degeneracies not to the stand-point in itself, since this especially, in its author, was higher and more essential.

We by no means perceive the value of this prevailing moral interpretation of Christianity. It has the preference to the doctrinal, as it elevates more the internal powers of action, the dynamics of Christianity, brings the relation of the whole more powerfully to the conscience in the highest moral aim, assigns to the Author a more important position in the central point, and partly explains the positive spirituality. Even it has not, whilst it was led by its Founder with a profound earnestness and deep moral energy, denied the assistance to it, it not only illuminates a weighty side of Christianity, but also has held up, especially by its morality, a period placed in connection with it. Indeed, we must add something further. With justice have they compared the Kantian rationalism with Romanism. Both agree in that, in spite of all other diversities, that they regard Christianity as a moral law and are Christian legalists. Since now the commencements of Christianity in the individual rest on the operation of conscience, since of every living appropriation of Christianity, a sharpening of the moral consciousness, a powerful

self-consciousness must precede ; so it is, where the moral interpretation of Christianity is penetrated with a profound earnestness, even in that lies always a preparation and education by Christianity as a gospel. Such a co-operation in the action of conscience, in the firmer treatment of morals, has proceeded from Kant cannot be denied. And in this sense we can say, as Moses is for the most part the forerunner of Christ, as especially the Johannean preaching of repentance prepared for the kingdom of God, as, finally, the mediæval legalism prepared the way for the restoring of the gospel by the Reformation, so has also in modern times this prevailing, moral and legal tendency opened the powerful restoration of God's kingdom and the re-awakening of the reformed evangelical spirit successfully amongst us.

In this lies the great significancy, and even the insufficiency of this interpretation. It has, in order to use the words of a spiritual poet, as a second Moses, "led our nation out of the Egyptian repose in the free solitary desert of speculation, and brought her the efficacious law from the mount, but it has not conducted us at the same time to the promised land, and not given to the law also the power of fulfilment."

Piety, in order to make the matter determinately intuitive, is so inseparably connected in a sound condition with morality, still it may be remotely only a means, supposition or consequence of morality ; it is rather something independent, and has its peculiar jurisdiction of life. The religious ideas make themselves authoritatively felt with this power as moral in a well ordered spirit, and piety is, as the whole history of mankind shows, to the higher life of a matured personality, even as unchangeable as morality. It is not merely the feeling of the peculiar inward dignity, but far more the feeling of the worthiness of its subject, wherefore the religious consciousness cannot go against the moral and make itself dependent on it. If God is to the religious consciousness the highest thing, so is He also the most true. It comprehends the world and itself out and in God : when it is included in the partial moral stand-point : because I am and shall be virtuous, I must also be God and eternal life—thus it concludes exactly the reverse, because an eternal creative original spirit is a Holy God, I am this spiritual essence, endowed with reason and bear his image in me ; because He is holy, I shall be holy. Because He is the love and life, love is kindled in me from Him, the life which is in me from Him, does not perish

by death, but is eternal as God himself. This true piety knows nothing of claims in God, of assistance and reward : the whole being of man exists only as a divine gift : it derives all goodness therein from God ; it might be a matter of astonishment, one would wish to say to it, that for this goodness which bears sufficient satisfaction in itself, even yet should demand a reward, so wonderful as that must be, which feels itself happy in the enjoyment of a work of art or of a noble human relation, but at the same time receives the assurance it shall become even still in part a reward for it. Not the expectation of a reward for the too short existence of virtue on earth guarantees to true piety eternal life, but it founds faith on the immediate certainty of divine love, and true vital fellowship with God.

This faith, confiding in its own strength, decidedly opposes itself against the importunity, chiefly produced through moral demands, and is dependent in such manner on them, that it, if these can be satisfied another way, for example, through the idea of a moral government of the world, loses its truth. It will not exclude the morality, but it is itself conscious of being one with it in the inward vital point of conscience, and of finding its full expression even only outwardly in moral proof. But never can it bear it to become undervalued as a mere appendage and means of morality, and to let its import be determined according to a proportionate theory, whilst it prearranges moral interest to all others, still does not even comprehend morality in all its depth and fulness.

This receives authority in general from the living faith of God, so it is particularly authoritative from the Christian. Christianity has indeed a final moral aim in its sanctification, it is even in all its components so thoroughly moral, that one can, taken in the highest sense, regard it as the only perfect moral religion. But faith is still before all things, a consciousness of the Godlike founded deep in itself, resignation to God, joy in Him, and fellowship with Him.

Therefore alone even morality increases as Christian. Its vital root is every blessing which produces an unreserved love to God, proceeding out of the original anticipating love of God ; and if one shall be placed as the first, the religious or the moral, faith or love ; it is in Christianity manifestly not love from which faith comes ; but faith from which love comes ; but indeed in the manner, provided it has placed immediately in faith even love and moral components

of life, and both so little able to be separated as light and warmth from fire. In particular they have so little understood the manifestation of Christ, as they wished to interpret His Personality merely as moral or merely as pious ; rather holiness is the peculiarity of His essence, the most perfect interpenetration of both. But as a final ground of every peculiarity in His vital manifestation, we have still always to regard the position to God, the perfect agreement with the Father. But if here as nowhere else, the Author impressed the stamp of His religion, so we can even only estimate rightly Christianity in this sense.

The Christian faith is certainly from God, not because it needs it for its moral aim, but because it possesses a surety in the divinely fulfilled manifestation of the Lord, and in the testimony of the Spirit. He has the surety of eternal life, not because there He expects a reward for suffering virtue, but because He possesses immediately eternal life (1 Cor. xv. 55, 56.—Phil. iii. 20) ; because He is brought from death unto life ; because what is born out of God even remains verified in God ; because he who has become a member of Christ, even receives in part, the imperishable glory of the Head (Rom. vi. 8.—John xvii. 24). Christianity makes even the highest moral demands, and gives the most powerful threatenings. One can call it, to use the words of an illustrious man, "the conscience of conscience," which for the whole of men objectively becomes conscience in its full purity and strength. But if the question therefore be of showing the characteristics, the most peculiar thing of Christianity, so must not one render prominent what it demands, but what it promises ; not its warnings and threatenings, but its promises, blessings, and graces. Christianity is not thereby alone and peculiar, in having power over the conscience, but thereby that it, without in the least weakening the conscientiousness, rather finely quickens it, yet at the same time it stills the conscience : in expelling fear by perfect love (1 John iii. 19 ; iv. 18) ; in showing us how God is greater than our hearts (1 John iii. 20). Christianity in its inmost essence is not as the moral law, "a shall," but a fulfilment, a fence, a yea and amen (2 Cor. i. 20), it is not a claim in the name of God, but a divine power, which is laid in the heart, and brings forth from a peculiar fulness and without command a God-pleasing life. The categorical imperative is silent before the words, "We love Him, because He first loved us." The obligation, which is in the moral command, as it is interpreted by Kant,

yields everything to the free impulse of the regenerated heart ; the "must" of the law changes itself in a fixedness of love, which is of itself the fulfilling of the law. Only Christianity has been so experienced and recognised always by its most worthy representatives, so must we also even understand it, if we wish to point out its true proper place under the formations of religion.

Christianity appears manifest, although we regard it essentially as a moral law, not in its complete distinction from other religions, not as something really new. From the heathenish religions, indeed, it should specifically distinguish itself, even under this point of view, because the comprehensive moral spirit generally surrenders this, excepting Parsism, which, nevertheless, stands so much below Christianity, as it everywhere identifies the ethical with the cosmical. But, although according to the heathen side, the distinction still remains, so it might fall away the more, according to the Judaical side. For where the question is about the novelty and independence of a religion, there it arrives not at a more or less, but at a fundamental principle. Christianity might be able, therefore, in opposition to Judaism, constantly to breathe a purer moral spirit, and have given a full perfection of the moral law ; it might be still, as it was in its fundamental peculiarity, for the most part a law, not in principle different from Judaism ; it might not only be Judaism purified or dominant, not an independent creation ; it might account the words of the apostle John as an untruth (John i. 17), "the law was given by Moses, but grace and truth came by Jesus Christ."

Christianity has been interpreted, as is known, by the stricter Jewish Christians of antiquity, as merely a reformation of Judaism. But the apostle Paul has, in the contest with them, represented it as perfectly new, making a decided distinction between the way of the law and the way of the Gospel (Gal. iii. 2, 29), and he has done this victoriously, with such a power of truth, that as soon as the Jewish legislative view appeared in the heretical form of Ebionitism, it was obliged to be separated from the church. Indeed, even in the result the legal mode of thought is again obscured, for time, and it has found its most perfect expression, as we have seen, in the mediæval church. But, again, beyond that, it carried the victory of it, even the profounder Pauline-evangelical interpretation. And it could not be otherwise. For indeed, neither was the original consciousness of Christi-

anity, a new thing (2 Cor. 5-17), nor were its powers forced open in the inwardness of the personality, and, at the same time, universally to explain its operations, it were no better than an improved law.

CHAPTER VII.

CHRISTIANITY AS A RELIGION OF REDEMPTION. SCHLEIERMACHER'S DEFINITION.

In order to show accurately the new and original, not merely the comparative, but the specific distinction of Christianity, and even to mete out the full right of those of its fundamental elements which we have concisely described in the gospel, Schleiermacher has brought back, historically as the Rationalists, everything in Christianity nearest to its historical commencing point, to its final vital point, the Person of the Founder. But then he has also estimated the Founder more profoundly and comprehensively than the theoretical Supernaturalist and the practical Rationalist, not essentially as a teacher or modern lawgiver, but, as the Redeemer, and accordingly Christianity determines His fundamental character, just as the religion of redemption becomes world-historical. He wished not thereby to deny that Christianity is also a doctrine. Still less he wished to place in agreement its ethical character. Rather, he showed it exactly for the sake of the latter, and by reason of which the idea given in it of God's kingdom, as a teleological religion, as a religion of moral aims, a religion subordinating everything natural to the moral. But he perceived that one must elevate it in order to distinguish Christianity clearly from every other monotheistical religious form, to acknowledge it as well a doctrine as to give a moral aim to it, and what has constituted it as a peculiar religion from the beginning, and forms in its whole development the unbroken unity. This he found in the idea of redemption, but chiefly in the nature, as this idea was realised in the person of Jesus of Nazareth. For, although the idea of redemption, that is to say, the delivery from sin, as Schleiermacher shows it, its abrogation which disturbs the unity of the moral and devout consciousness, even happens in other

religions ; and although even in them it is opposed according to the realisation of this idea by purifications, expiations, and sacrifices. Thus there is this essential difference, that Christ not merely arranges as other founders of religion, still insufficient for it, the elements of redemption, but perfects this redemption Himself in the whole of its actuality : and that, because not in Christ, as in others, who can even operate partial redemption, a hindrance takes place through sin, but the union with God is perfectly accomplished, a free, absolute redemption accomplished by Him, which is sufficient for the whole of mankind. Thus is the Person of the Founder involved, perfectly by another method in Christianity, as with the other founders (known to us) of monotheistic social religions. By them, it is founded as a religious institution which only passes through it, as through a divine instrument, and is of value even for itself. By Christ, on the contrary, is given not merely a religion, but is comprehended indeed in it as the living fountain. He is himself the essential component of it, and it is by this that He is the Redeemer, the eternal, the perfect Redeemer, and in this peculiarity he stands as the one alone opposed to the rest, as regards redemption. Schleiermacher, therefore, shows Christianity according to its essential character, as that teleological formation of piety which thereby distinguishes it from all other, that everything in it is related to the consciousness of redemption through the person of Jesus of Nazareth.

If we compare this interpretation of Christianity with the essentially moral one preceding it, so we shall not place it in agreement, provided through this a like turning has taken place in the sphere of science, as through the Reformation, in opposition to the mediæval legalism in the sphere of life. Schleiermacher's treatment of the Christian import of faith coincides by no means everywhere with the reformed, rather there is a difference between the two, as Schleiermacher must know. Nevertheless, it is thereby even, exactly in the indicated relation, not to mistake the essential agreement. And this indeed proves therein, that on both sides in a popular manner, although there more practical, here more theoretical—the peculiar evangelical character of Christianity is again placed in full perfection, the Person of Christ in its all-sufficient and all-powerful salvation is again brought to mind, the Mediatorship of Christ is again laid hold of as the centre of Christianity ; in the result thereof, sin

and redemption are again elevated as the turning points of Christianity.

At all events, through Schleiermacher's definition of the fundamental character of Christianity, a highly successful step in advance has taken place. It supports itself, because the redemption, not like the doctrinal, appeals to the knowledge, or like the moral law to the will, but extends from the central point of the soul through the whole man, on one, although not yet rightly directed, yet still a fuller and more profound conception of religion; it comprehends Christianity as the concrete, and seizes it more from its true life-centre outwardly; it elevates, because it recognised not only demands as moral, but as imparting, restoring, creative power, its dynamical character more purely and more decidedly; it is not in everything suitably adapted to bring to view the decided difference of Christianity from every other religion.

Of that we are through the mighty influence of Schleiermacher's theology under every outward condition, to regard Christianity as merely doctrinal, or merely moral. That man who is not fallen down altogether to the old mode of view, and inaccessible to all the more powerful, proves now again, that faith is not related originally to doctrine but to the Person of Christ, that Christianity is a divine power of salvation, a life-power, a creative principle, out of which sprang forth of itself, by reason of the inmost impulse of independent necessity, a new life: he gives satisfactory proof that this new creation is formed by Christ, and proceeds from Him, and that this is a matter that distinguishes Christianity from every other religion, both before and after it.

But the last point, the completely exhausting determination of the matter, is even not yet thereby gained. We find even in this idea of the specificity of Christianity, the deficiency of a too preponderating subjectivity, only burdened by this mode of consideration, directed to the inward condition of the soul, where-with Schleiermacher's theology is for the most part burdened.

Whilst Schleiermacher characterises Christianity essentially as the consciousness of redemption, but redemption defined as an union of the moral and devout consciousness, therefore comprehended altogether as an internal subject, this happens in sure connection with his idea of religion, whereof this shall be neither knowledge nor action, but a determinateness of soul, or of the immediate consciousness. Indeed, here from this side, his funda-

mental definition of Christianity appears as insufficient. For, although the feeling in religious life is high, he has mistaken the multifarious nature of his immature interpretation, he still persists indeed to bring in the full and sound piety, not merely in a course of mental states, but it comes into consideration, whereby we come in vital relation in the whole of our personality to God; these are in it, particularly with establishments, the instruments of knowledge and the moral will. We shall therefore point out to something, what lies beyond the mere actual condition of the soul, and the inwardness of the subject; it takes root in an objective import, in the religious life of the individual, it offers itself for appropriation in a Godlike revelation and arrangement of life. This is, in an eminent manner the case Christianity. In it is given an inexhaustibly rich, firmly impressed import; an import which is manifestly not merely the emotion, but even seeing and knowing, willing and doing, the mind with all its powers, in a word, claims the whole living man, from the most inward central point of the personality outward. If Christianity is defined in opposition to it essentially as redemption, and the redemption exclusively as a fact of conscience, as a condition of soul—this definition shows itself in a two-fold manner as insufficient; first, because it confines the religious life generally within a circle, but especially the Christian, in which, according to the nature of the thing, it is not permitted to be circumscribed; and, secondly, because thereby the objective condition of Christianity in which it might specially represent its essence, is not suitably drawn into consideration. This latter leads us to a further consideration. Christianity proves itself indeed essentially as a power of redemption. To the idea of redemption there remains nevertheless another side, which the apostle Paul has brought forward with such force (2 Cor. v. 18-20), that which we cannot doubt in its chief signification for determining the essence of Christianity, we mean the idea of reconciliation. It especially supposes the condition of reconciliation; only he who is reconciled and truly united with God is able to have the full consciousness of redemption. But the sinner cannot effect his own salvation of himself; for this there is required from God an operation proceeding from Him. It is indispensably necessary, that the relation becomes another thing for the sinner; an interposition of divine favour must come into consideration; thereby comes into consideration essentially the abrogation of sin, the remission

of sin, the right position of the sinner, his justification before God. Through all this we are led out beyond the merely subjection and moderation of feeling beyond the pure inmost condition of the necessity of atonement, and the consciousness of atonement, by God Himself, in His absolute holiness and love, by His showing favour towards the sinful race, by the actuality which belongs thereto, in order to manifest and realise for a time the decision of eternal divine favour. But it is not to be disputed, that what we have herewith interpreted in the organism of Christianity, has its inalienable place, certainly only in this connection is rightly understood the Christian atonement, for the atonement which Christianity brings is what it is essentially only thereby, that it precedes an actual turning of the grace and revelation of the grace of God. If we shall, therefore, exhaustingly define the essence of Christianity, we shall not therefore place everything in the idea of atonement, and we shall not place in the idea of redemption, and this, at the same time, in an objectivity of Christianity, in a manner ideally opposing; rather we must add to that conception even its necessary supposition and foundations, and comprehend this in the objective reality, as it suggests the true Christianity for any unbiassed person.

CHAPTER VIII.

EXAMINATION OF THE PERSON OF CHRIST AND ITS PECULIAR CONDITION.

There is no reason to doubt, after what has been said, that Christianity is, before it becomes an internal thing in the believer, for itself a conception of an objective matter of fact; such matters of fact which have not alone the end of redemption, but also that of revelation and reconciliation, therefore do not exist merely for the emotion, but in like manner for the cognition, the conscience, and the will, for the whole personality. It is trifling to place these things in opposition, these matters of fact come into closer union, since in Christianity nothing merely positive is accomplished, but everything personal, in the latter instance, in the Person of Christ. If we wish, therefore, to comprehend Christianity, we must comprehend before all things, Christ, and from Him derive its essence.

The next thing which now meets us in Christ, is, what He hath done and outwardly imparted, the substance of it is what we call His work. But to every personal deed of a higher nature a personal existence lies at the foundation, and that significant personality must, before it accomplishes something remarkable for another person, have in itself a peculiarity of a remarkable kind. This receives validity in the most complete manner from Christ. Every thing which He effected, rests upon what He was. If He had not been that remarkable Person, as He Himself truly proved, He could not have produced the operations of a remarkable kind, which he has significantly produced. As the redeeming effect rests on the revealing and reconciling, so it supports itself altogether on the peculiar Being of Christ. On this, the Personality of Christ, which is and indicates something in itself, perceived by its workings, but at the same time appears necessary, we are pointed out as a last and highest point as on that the objectivity stands beyond all subjectivity. Here we have the source of all, what Christianity is and has effected, therefore, also to seek its essential characteristic work and distinctive point.

But, if we ask, what is that in the Personality of Christ, by reason of which He has an influence on man singly and the whole human race, manifesting, redeeming, and reconciling? What is the condition under which He alone could be a perfect Mediator? it offers itself as a next reply. It is His peculiar life, in the same manner divine as well as truly human; His pure unbounded life in and out of God—a life which is equally penetrated, perfected by the spirit of holy love, which we must recognise as the Spirit of God, representing everything truly human in the most perfect manner; which in the same manner remains complete and satisfactory in perfect fulfilment, as it becomes by reason of this fulfilment a creative, impelling power, of a new life-development in man. This life itself has nevertheless again an internal germ and central point, and if we wish to found the peculiar Being of Christ, we must chiefly look to this centre. The theology of modern times here explains, not something in one of its tendencies, but in all its modes of thought which we can regard as remaining in the foreground of the theological battle-field, essentially in this, what forms the peculiar existence of Christ, is the perfect interpenetration of the divine and human, the union of God and man in His Person. Therein is founded harmoniously

the peculiar source of Christianity, even what bestows on it its distinguishing character.

But, although in this opinion, so universally interpreted, the ecclesiastical orthodox, and the believers in scripture revelation, the pietists and speculatists, certainly coincide, to a certain degree, even of mysticism, yet is still at the same time the determinate sense in which they take it, and the application which they make of it, different in the highest degree, in part restrained, and at that we have especially to direct our aim.

We cannot arrive here at all the modifications, but the chief contrast we must elucidate. It lays therein, that the tenet of the unity of God and man either is interpreted on the ground of Pantheism, outwardly only as a phenomenon of consciousness, as a momentum of thought, as universal ; or on the ground of Christian Theism, a revealed faith, outwardly as a real thing, actual and individual, whereby then according to both sides, here is included a perfect array of antithetical conclusions. Indeed in what sense one is allowed to think of the union of God and man, in Christ, in an idealistic or realistic sense ; if one holds it only for the most part, so will we be obliged therein ever to perceive the highest, all things remaining the same, therefore even the fundamental feature of Christianity, the world moving point of its influence ; for a higher point in general cannot be given in the religious jurisdiction, than that man should be one with God ; and where this lofty point is arrived at, it is, that God becomes man, or that man is comprehended in His eternal divine essence, there it must form itself from this medium out of every other, so that in this way religion shall be essentially distinguished from every other, which wants this fundamental principle. But it thereby carries out for the whole of Christianity an infinite interpretation, everything depends upon whether we regard that opinion only as a momentum of thought, or as a real and actual revelation, whether we think on an universal, in the human race realising an unity of God and of man ; or in such an unity of God and man, which realises originally and perfectly in a determined personality only from this concrete point, and always in proportion to the corresponding moral condition exercises its transforming influence on man.

In the former case it is what is called the agreement of God and man, solely the manifestation of it, which in itself exists in man. We remain here completely in the sphere of human

development. The difference merely lies in this, that man what he was already in himself, is now even existing for himself. Religion—so the matter is considered—places the God-like externally to man, and permits the union of it with the human, to become, indeed, historically one in Christ. But this belongs only to the lower sphere of representation, which is even the peculiarity of religion. Indeed, it is by this, the perfecting itself, not otherwise than the returning of its human spirit, in the foundation of its essence, in which it is identical with the divine. This speculation perceives. Through it the subjective representations of religion are elevated, externally and transitorily in the pure, eternal idea. If after this religion can be contemplated, because it belongs not to the highest sphere, that of thought, in general not as an enduring thing, but as a determinate thing for the elevation in idea, so must its application find this especially in Christianity. Christ Himself becomes manifest from this stand-point in the whole of man and in the whole representative circle of Christianity, in so far as it is not completely set aside, must let itself be submitted to experience a transposition in idea, with which it transforms everything historical and personal in an ideal and universal thing. Thus is Christianity outwardly explained, indeed from a lofty point, which a profounder knowledge had opened a way to the right understanding. But the interpretation which is here given to it, necessarily leads to the destruction of true Christianity, and demonstrates indeed the commencement of its end.

In the other case, where the question is with man about the reconciliation with God, we have it not with its unfolding to do what the human nature already comprehends in itself: rather, since religion is here interpreted as the relation of person to person, as the vital band between God and man in its distinctness: if in the relation therewith a higher development, an entirely new and perfect creation in the sphere of religion, not merely out of a self-comprehension of man in his divine existence, but only derived therefrom, that God, on His part, condescends and imparts Himself to man. But in order that the divine impartation be always as the chief thing, every condition must be observed; and with that we are pointed to for the foundation of a perfect religion, as what Christianity itself represents, to an original, creative act of a divine self-impartation, which appears the more necessary, because the distinctive dominion of sin is

ever perceived in man, inasmuch as this dominion makes it for man impossible in itself, to attain by his own efforts to a complete fellowship with God.

On this stand-point, the reconciliation with God has another sense. It is not merely an actuality, but also an essential operation of God. But the fundamental components of Christianity retain in like manner their original natural signification as their imperishable value : for they are not merely circumscribed representations, by way of reference to pious fiction, but inscrutable solid divine realities, out of which man has always to form something new, which he requires for his vital union with God.

It is now incumbent on us to observe more accurately these contradictions. We do it, whilst we estimate the Hegelian doctrine, through it it has really its manifestation, at first in its universal foundation, then in its particular ramifications, bearing a reference to our purpose.

CHAPTER IX.

THE INTERPRETATION OF HEGEL AND HIS SCHOOL.*

Hegel shows Christianity as the true, absolute, revealed religion. It was to him this, because it represented the unity of the divine and human, because it has the incarnation of God for its essential import. From out of this foundation he attempts even to bring Christianity and philosophy in harmony, or to point out its unity in the final results. The place of both is in the highest degree the unity of the divine and human : only that philosophy possesses this what the Christian faith looks at as under a moderate form of representation and in the concrete appearance of God-man under an individual form, elevate in spiritual thoughts and seizes as an universal truth. The nature of the absolute, divine Spirit is regarded as realising itself in man : and the human spirit, so far as it descends to its own depth, and lays hold of its eternal essentiality, must be recognised as God-like. It is the essence of God to be human, the essence of man, divine.

* The following has been stated as the difference between the systems of Hegel and that of Schleiermacher :—"The highest place was assigned to the idea (*begriff*) even in religion, while emotion (*gefühl*) and representation (*vorstellung*) were deferred to a higher province." The German *vorstellung* is represented by the Greek *phantasia*.—[T.A.]

God is the truth of man, man the truth of God. Herefrom has proceeded the consciousness in and with Christianity. The most profound peculiarity of it lies therein, that it reminds man of its indwelling God-head, overcomes the opposition of the divine and human on this side, and on that side, transplants heaven to earth, and with a setting aside of all dualism,* all contradiction between the finite and the infinite, lays the foundation for the peculiar world-contemplation, whose perfect ideal improvement of the triumph of modern philosophy has been introduced by Spinoza.

With this definition, however, the later Hegelians, those on the left† do not by any means agree. The peace to them which was effected between Christianity and philosophy, was only an apparent peace. They considered the relation indeed with respect to Christianity, altogether another thing. And indeed, they say, either, Christianity, very remotely, the religion of the perfect unity of the finite and infinite, rather rests altogether on the representation of the extra-mundanity of God, and remains so in prominent contradiction with the speculative principle of intra-mundanity. Or, they assert: Christianity indeed teaches the unity of the divine and human, but only in an individual, to one singly, against the whole in imperceptible diminishing points, and even this only on the ground of the doctrine of a future state: the intermission, therefore, remains for everything human and natural, and the dualism is not yet really overcome. Indeed, the latter view is conceded: even that is the point, though only isolated, because from there is begun a new spiritual process of development: certainly, it explains the Christianised union of the divine with the human as true, as what has taken place in the earlier religions. Notwithstanding, it considers that union in Christ not only not as real, historical, but even asserts it is Christianity, because it knows nothing of the incarnation of God in the whole race and of the universal God-being of man, still did not peculiarly come out beyond opposition, and therefore even happen for the Christian world, as we perceive from Christ, everything at the same time again disjoined: God and man, this side and that side,

* A Dualism involves the recognition of two elementary principles.—[Tr.]

† The School of Hegel has been divided into two branches, named respectively "die linke Seite" and "die rechte Seite," the former defending the negative, the latter, the affirmative side of his philosophy. Strauss and Feuerbach belonged to the former, and it is they to whom Ullmann specially refers by those from the left (Von der Linken).—[Tr.]

existence an all-powerful witness lays aside the consciousness of the individual and the voice of the people in its most powerful representations, or, that it can be denied in a sound moral sense.

Speculation will lay aside this dualism in a logical method, whilst it brings together the oppositions, which on their peculiar stand-point are by no means truly oppositions. But with a logical redemption no conscience is satisfied, transforms no "shall" into "have," no sinner born again into a new life ; the truth of life is not changed by the alteration of an idea. There indeed, where the interest, penetrated by the absolute unity, has consumed everything remaining, and life has vanished into a shadow of an idea, even the delusion can remain that sin does not any longer really exist, if one makes nothing out of it, or through something which the sophist transforms into something necessary, and to something sounding of a divine world-unity. But where the conscience is still stirred up, and the idea of holiness subsists in its power and unity, there the freedom is not merely sacrificed to necessity, there must be recognised and perceived, containing the contradiction between righteousness and wickedness, sin and holiness ; but then even another solution of it sought, as the mere dialectic.

Such a solution, which, whilst it brings the whole of man in another relation to God, takes away the blame and stills the conscience, and proves itself at the same time as a redemption. Christianity promises this redeeming abrogation. It recognises the opposition in its full power, it truly sets one over against another, and in the clearest manner, purity and sin, the holy God and the world which lieth in wickedness. But it even abolishes the opposition in reality, whilst it unites God and man not merely in idea, but permits it to penetrate in the personal life, and therein offers a real power of redemption, which certainly not by a stroke of conscience, but only by means of a penetrating moral process, but therewith brings back the more fundamental and true humanity in union with God.

Here we have then, at the same time, other momenta, which are made justly of weight by earlier systems, but their true value being yet believed by modern speculation, in their passion after an absolute unity ; indeed the ethical momentum sounded from the Kantian doctrine, with much greater moral earnestness, and that elevated by Schleiermacher's theology, especially the *momentum* of redemption. But Christianity on the whole is so

interpreted, as one must interpret it, if one does not wish to alter its character fundamentally ; as theism, throughout its moral peculiarity, that is to say, as religion, does not indeed separate God and the world, but distinguishes, recognises God in His absolute holiness, and only through holiness will lead to an union with Him.

CHAPTER X.

CHRIST AS THE UNDIVIDED PERSONALITY OF GOD AND MAN.*

We now take a review of the past in order to open out the way for further consideration.

Though we consider Christianity as a doctrine, yet at the same time it is essentially a history. This history has its vital central-point in the Person of Christ, and from the essence of this personality, the essence of Christianity itself is to be fixed. To the Personal vital manifestation of Christ, a prominent interpretation indeed belongs to morality. Nevertheless, if it be authoritative, to elevate the most peculiar thing in the manifestation and work of Christ, the new creation in Christianity, we must not permit it to remain fixed in the sphere of morality ; rather we must, before all things, take into consideration, the religious, the inmost life-foundation of man in his relation to God. Here appears to us the redeeming influence of Christ on man, by reason of which He takes away sin as the partition wall between God and man. The fundamental consciousness of the Christian world lies without doubt therein, that it perceives itself as redeemed, and even the morality which it points out, rests altogether on its peculiarity in the condition of the redeemed being serving for a foundation to it, at all events it shows the redeeming operation, which proceeds from Christ, far more as what He has done in the moral jurisdiction, which is the characteristic of Christianity. But redemption, in

* Or Hypostatic union. This union is well expressed by the Church and the Reformatio Legum in the words, "ita ut due naturæ divina et humana, integre atque perfecte in unitate personæ, fuerint inseparabiliter conjunctæ; ex quibus est unus Christus, verus Deus et verus homo." For dividing the two natures of Christ, Nestorius was condemned by the Council of Ephesus. At that council was established the doctrine that "Christ consists of one divine Person, yet of two natures most closely united, but not mixed and confounded."—[Tr.]

a complete sense, is not conceivable without bringing to the full certainty the sin of the sinner, which is committed in opposition to the holy God, is destroyed, and the forgiving, justifying grace of God imparted to man. Redemption supposes atonement, and the revealed assurance of the favour of God, and both is, with a fundamental result, only possible through an actual mediation, if it should correspond in its aim, which is moral, yet still must be personal.

When interposing the right relation of the sinner to God, when the revealing, reconciling, and redeeming Personality truly and in a perfect manner effects salvation and happiness, in this recognises no other than the Person of Jesus of Nazareth, inasmuch as in Him appeared truly the Christ, the anointed, and Holy of God. But the whole conception of the work of Christ supports itself altogether on its peculiar Being. Not any personality we please can in any way vitally reveal the living God, and restore completely and for ever the relation between Him and man, through reconciliation and redemption, but only a personality of a most determinate kind, certainly a peculiarity altogether alone. Its fundamental claim will be that this Personality, whilst it brings near, after a human manner, the divine nature of man, what it is able to do only as itself is truly human, at the same time it is one with God in an original and perfect manner, finding nothing in it what separates man from God, on the contrary, the fulness of the divine essence and life dwells in it. Indeed, only the Personality united with God Himself, can place in the sacred world, the reconciling reunion of the sinner ; only what is able to make us free from sin, to lay the foundation for one, the inmost life, the transforming liberation from sin ; only that which of the whole fulness of God could thoroughly penetrate it, to reveal the divine essence and life in an exhaustive representation of life. Where one of these momenta are wanting, the operations are not possible, which make the claim to bring forward Christianity in the most distinguished manner.

Thus is the holiness which is free from sin represented, the indwelling of the divine essential fulness, including in itself the life-unity of Christ with God, the foundation of all, the final source of Christianity.

That Christ Himself was the full unconditioned unity with God Himself, but, at the same time, made even sensibly the im-

press of a Personality, in which the fulness of the divine essence and life dwells, lies under no doubt. From the mouth of Christ the fourth Evangelist delivers to us in this relation most abundantly, a testimony supported by the most powerful claims even in the other Evangelists (John iii. 31, 35, 36.—Matt. xi. 27). The Apostles express the matter indeed in various forms. John teaches the original world-creating Logos, which was with God, and was God, and in the fulness of time became flesh (John i. 1—18). Paul perceives in Christ, according to His higher nature, which was equal in divine form, and God the first-born of every creature (Phil. ii. 6, 11.—Col. i. 15, 20), but in His new manifestation, the perfect image of God, that in which the whole fulness of the divine essence dwells bodily (Col. ii. 9). By the remaining Apostles the character of Christ is made authoritative, as the Son of God, in an universal manner, always in a sense elevating it beyond the mere human. Although in these various forms of interpretation, they are still all essentially in such a manner one, in the recognition of the perfect unity of Christ with God, the indwelling of the vital fulness of God in His Person, that we cannot hesitate to find therein the constituting power of Christian faith, the original and vital point of Christianity.

If we wish now from this stand-point to explain Christianity, but not to destroy it under the brilliancy of the explanation, we must explain the essential and vital unity of Christ with God, in such a manner as Christianity itself represents it, on the ground of the suppositions, which Christianity originally suggested. These suppositions are not pantheistical, but theistical. By this there arises a two-fold consideration, on the one side, faith in a Personal God, whose sacred essence is love, so as in the personality of man as such, which is not indeed one with God in itself, but indeed is destined for the eternal vital fellowship with God; on the other side, the recognition of the actual fact, that man has fallen away through sin from the original fellowship with God; that the natural man, by reason of sinfulness and actual sin, is in need of reconciliation and redemption, from which it is then evident of itself, that man is not able to accomplish it of himself, because it does not lay within the power of a creature, especially of a sinful creature, to put the Holy God in another relation to himself, and to effect his own redemption.

If we proceed from this foundation, the appearance of a holy

personality, in unconditioned unity with God cannot be conceived entirely remaining as a product of the natural historical development of man, but it is only to explain from the inward operation of God in the course of this natural and historical development intimately from a self impartation of God to man, by reason of which a personality enters in the midst of a sinful generation, in which from the beginning of its earthly existence in the divine essence and life forms an inseparable unity with man, and both are glorified in proportionate perfection. Even it will not be doubted that Christianity represents its Author under this point of view, for it knows nothing of an elevation of man to divine existence, effected only through human power, but indeed knows of the self-forbearance of it, who, although He was in divine form, thought it not robbery to be equal with God, yet became a man like one of us (Phil. ii. 7) : it knew nothing of the incarnation of the eternal divine word (John i. 14) : of the manifestation of God in the flesh. His justification in spirit and reception again unto glory (1 Tim. iii. 16). Comprehended in this sense, Christianity shows, indeed, viewed in itself the final end of a religious life ; for a higher thing than a Personality, in which God and man become perfectly one and the Godlike illustrates itself perfectly in human form, is not conceivable in this jurisdiction. We discern in that, the consummation of man, by reason of which every thing is collected under one head (Eph. i. 10). But this consummation in Christ, which bears in itself unconditioned worth is still not there, only in order for the most part to be there, yet at the same time it is essentially there, in order to operate (and Christ is only the living Head) whilst He gains as such the members. If the religious life is according to its inmost nature, imparting and establishing fellowship, so must, for a complete life in God, this quality inhere in the highest degree. Only so, is the manifestation of Christ and Christianity to be understood. Christ will, that what is in Him, goes over to His own people, that He enlarges His life for the life of humanity : this is expressed exactly in various ways, but in the most accurate connection will the opinion of the Divine Unity of Christ, especially in the four Evangelists. As the Father has been glorified in Christ so will He glorify Himself again in His own people (John xvii. 10, 17) : they shall participate in His flesh and blood, therefore, receive this whole life in themselves (John vi. 53). He who was

given unto death, promises, as a grain of corn which sinks into the earth and perishes, in the fresh seed of believers again to arise and to bring forth much fruit (John xii. 24, 11, 52). But, He promises before all things, as He wishes to be drawn to His Father, and united with the Father, in order "that they may be all one as Thou Father art in me and I in thee, that they may be all one in us:" and again, "I in them and Thou in me, and that they may be made perfect in one, and that the world may know, that Thou hast sent me, and hast loved them, as Thou hast loved me (John xvii. 20—26). What is of God, that is of Christ, and with its divine vital fulness will Christ make His habitation in believers, giving to them joy, life, and happiness (John xiv. 23). The same, only indirectly, Paul also expresses, when he says, "All are yours, and ye are Christ's, and Christ is God's." (1 Cor. iii. 22, 23.) Thus we have joined as a fundamental definition of the Christian faith, the perfect agreement of Christ with God, but with that at the same time originally, in like manner in the preposition, that this union of man with God in Christ is and remains, not something isolated and transitory, but shall continue itself in believers, realising in ever widening circles through the whole of mankind. Yet the latter is comprehended in the sense, which arises from the whole of Christianity especially therefrom, that it is in an inalienable manner the establishing of reconciliation and redemption, therefore supposes the dominion of sin in man. In this connection we have the unity of Christ with God at the same time, as specifically acknowledged. Christ remains not separate, He is not merely single, because His life from God shall be imparted to man: but He is and remains single, because the personal union with God was in Him and was not obscured by sin; on the contrary, in believers is achieved only by Him, therefore, in a derivative manner, and even this only in a manner, as through His reconciling and redeeming influence, sin is taken away in them and a new man is created. Christ is indeed the Son of God, and indeed the only-begotten: believers become through Him what they shall be, not sons, but children, of God (John i. 12; Rom. viii. 17; Gal. iv. 6). With them, therefore, not even in a strict sense of unity with God, can it be said, but the union with God is to be understood as a re-union, as a restoration of the vital society with God, which develops itself in a gradual course, and has always its method in the actual abrogation of trespass and sin.

We find on this point the essence of Christianity, in so far as it is reconciliation and redemption, inseparably united with its essence, in so far as it realises the personal unity of man with God ; both definitions of the essence, therefore, coinciding in the main point. Nevertheless, we shall at the same time not be able to avoid recognising a two-fold matter. First, the foundation of every operation of Christianity lies in the Person of Christ, the creative power of the Personality of Christ rests thereon, that in it God and man become perfectly one, that it is divine and human. And then, all its limit, what Christianity wishes, is the restoration of the full personal divine fellowship, the union of man with God, and opposite to it are reconciliation and redemption though inalienably essential components of Christianity, still only on the one side, the operation of a more original method ; on the other side, by means in order to attain a higher purpose : they proceed on from the ground, which is independent of them and leads to a point, which lays beyond it. But if it is more surely correspondent to the nature of the matter, to define the character of a religion according to its own ground and limit, than according to that which lies between both, this definition yields itself in all its bearings as the fortress of the essence of Christianity : Christianity is the religion of a *personal vital fellowship of man with God*, and indeed of that, which through Christ, as the only Son of God, perfect with the Father, accomplished through revelation, reconciliation, and redemption, and shall lead to the glorification of man through a divine life.

This definition permits to be recognised in a pregnant manner the distinction of Christianity from other religions : it brings more to view than every other Christianity as the highest point in the religious sphere of life, as the perfect absolute religion : it is even chiefly appropriated, since it rests on the comprehensive idea of life, of a life in and out of God, Christianity as it is becoming, permits to appear as a living organism and its various fundamental components their right position, and to secure a signification in connection with the whole. This is what we have now to examine more closely.

CHAPTER XI.

CONSIDERATION OF THIS PROPOSITION FOR THE DETERMINATION OF THE DISTINCTIVE CHARACTER OF CHRISTIANITY.

That religion is the tie between God and man nobody denies. But this tie cannot merely be a relation, in which man places himself to God ; rather must, the question shall be of a true connection, take place an effective relation of God to man. Certainly, what in this relation proceeds from God is necessary as the first, and must be recognised as the original ; for man appears in a true living relation to God only under the connection, that God makes a position possible for him, and even for his part exercises on him a lasting vital operation. Religion is a necessary reciprocal relation, a change-working, and movement of life which is not conceivable without God imparting Himself, promising to man, His inmost relation, and in this relation a peculiar vital power, whereas man participates of the divine impartation, opens his heart for God and receives His gifts into his life. Thus have the profounder spirits of antiquity understood religion ; a Socrates when he speaks of admonishing Damon in his heart ; a Plato when he teaches the intercourse and correspondence with divinity, brought about by love, the heavenly love. We cannot even understand it otherwise, when we, with the thoughts of the divine creation and government of the world, and especially carry out, fundamentally, the conception of the omnipresence of God ; when conscience is to us, indeed, a voice from God ; when we declare prayer the vital breath of piety, not a mere self-deceit and folly.

But the relation of man to God is that of the creature to the Creator. The thought and life of man, has its last and higher ground in God, and remains as to the whole course, so according to the whole extent in implicit dependence on God. It is evident therefore, that man, not merely in consideration of certain phases of his nature, or in certain momenta of his being, belongs to God, but is in undivided totality, and for every age the property of God.

The property of God is indeed everything created. But man is appealed to as to his moral nature, he is in a conscious and independent manner. He shall himself belong to God, even his life and property altogether and for ever, and even this perfect, uninterrupted, self-reliance on God, is what we call on the side of man, religion. So it lies indeed in the origin of religion, that it can not merely be the substance of representations and thoughts, of emotions and actions, which are directed by God, but must be a necessary matter of the whole undivided personality. It is that life-power, which from the central point of the personality, interpenetrates every sphere of existence, and, because it is the highest vital relation, determines every action of man in the highest court of judicature. With this at the same time is given, that it, as it is on the side of man a personal relation, supposes thus even on the side of God a personal life, that it is a relation of person to person. A world-creating and world-governing God, who is truly the Lord of the world, can only be a personal God ; a personal relation of the highest nature, but everything of a predominant kind is not conceivable as a reference to a substance, an idea, an universal spiritual essence, somehow conceivable, but only as a position to a living personality, with the denial of the Personality of God, religion sinks away at the highest, full, and personal life relation. It can still subsist as a shadowy image of the same as feeling or thought of man, in the godlike proscribed world-unity and world necessity : but not more religion in the fulness of its ethical character, as the reconciling, redeeming, and sanctifying life power, through which a new, and indeed the alone true personality is created.

If we proceed on this basis, religion presents itself to us as a personal vital fellowship of man with God ; as a society, in whose power and completeness the perfection of religion can be measured. For religion rests essentially on the creative impartation, and participation in humanity on the side of the living God, and on complete appropriation of divinity on the side of man. So will there be found the perfection of its essence, where not indeed the Personality of God and man, but indeed what can separate both, is perfectly elevated, and in which position the free familiarity of life is interposed. There, consequently, where God completely imparts the fulness of His essence, especially of His holy love, which is the ground of His essence, and enters completely in the sphere of humanity, but man, whilst he remains

the same, yet, at the same time, comprehends divinity so perfectly and pure in itself, that he lives only by His power that he gives himself to God, in perfect confiding love, and unconditional obedience, and only operates by the impulse of the divine Spirit working in him, in a word, that he leads a life altogether in and out of God. Wherever this is the case, there will be given the power, through which, what in man exists as a hindrance to fellowship with God, can be extirpated; it will be extended by the personality remaining in full life-unity with God, even the power of redemption and reconciliation planted in man, and with this transgressing no further, the point of perfection of a religious life is attained. That this has appeared in Christianity, and thereby essentially distinguished from other religions, we have now to show clearly.

Vital fellowship with God, but in an unconditioned manner, is to be considered in the position of innocence in which man found himself when he proceeded from the hand of the Creator. The condition of innocence yielded, nevertheless, as no one denies, who knows himself and man, to the condition of sin, and thereby arose an enmity with God. Now it became the destiny of religion which was the original bond of unity, to be the means for the restoration. With sin religion receives especially the task of bringing back to God, the reconciliation and re-union. But its limit ever remains, and its summit the perfect unity, and not more the unity of unconscious innocence, but has passed through schism and contention to a full conscious maturity.

Even the pre-Christian religions strove after a fellowship of man with God, because they were religions in reality. Judaism, to which inhered the idea of holiness and a thorough knowledge of sin, by the way of reconciliation. Heathenism, since in it was developed less of the ethical spirit, in the way of symbolical comprehension of Christianity and a more outward service. But on both sides it arrived not here to a true fellowship, much less to the unity of divinity and humanity, though derived therefrom by conjectures on single points. This was impossible according to the religious foundations on which Heathenism and Judaism rested.

Heathenism, as a religion, elevated itself not to the idea of the Divine, in itself one as of that beyond the sublime, spiritual, holy. The Godhead, sank pantheistically in nature, was per-

fectly nature-formed, the nature revered as divine, perfectly apotheosized. It was an intermixture, in which indeed the absolute independent Being of God came not to the consciousness. But where both parts are not held purely and clearly separable, there can even not the question be of a true union. Indeed, the heathenish religion places, as has been rightly observed, in the higher steps of development, the divine in the form of humanity and appears thus in so far as it brings together the divine and human. But since by this neither is God a true God, but is burdened with all the imperfections of man, and subject to all the conditions of finiteness, neither man a true man but a taking away the foundation of the human life, a "jenseitige Phantasiegestalt" so can this union in no wise be proved as truly corresponding to the highest advancement of religion. But thereto, that the union of divinity and humanity rests in an act of holy love and gracious condescension to the former, and on the condition of holiness to the latter ; heathenism could not elevate itself completely according to its peculiar mode of view to human and divine things.

This was only possible on the ground of an essentially ethical and monotheistical religion which distinguishes God and the world, such a one was Judaism. But here it points to a deficiency on the other side, whilst heathenism blended God and the world, divinity and humanity, Judaism not merely distinguished both, but separated them. There, one might see, was the world deified, here undeified. The idea of an intra-mundanity by no means is wanting to Judaism altogether, but it comes only in the individual and imperfectly for practice. God operates according to the Jewish mode of view even in the sphere of nature and humanity, but He operates in both more externally than internally. He operates more in an extraordinary, wonderful manner than in a quiet, orderly course of affairs ; His operation and the impartation of His Spirit is thence somewhat an evanescent thing, instantaneous, almost violent, according to the nature of its association, man himself remains resigned once more. There, where it shall come to a perfect union must an uncreated impartation of the Divine Spirit, a permanent indwelling of the Divine Spirit, a deprivation of individual being extending beyond the whole existence, take place in the divine life. This we do not find, yet in the sphere of the old covenant. Indeed, God is the true God, and

man the true man, but the union is not true ; there is still wanting to it the whole personal life, the interpenetrating depth and completeness.

Such an union rests on the full intromission of God in a human life, and to the complete emergence of this life in God, is only conceivable on the basis of a religion which distinguishes God and the world, divinity and humanity without separating it : which the whole fulness of the holiness of God perceives, but even His infinite grace and condescension which not only interprets man in his whole humanity is a participator of His divine nature, but even in His relationships and schemes. This we have in Christianity and only in it. The God, whom Christianity teaches us to know is the self-sufficient Creator and Preserver of all things : but all things live and move and are in Him and suffers Himself not to be without a witness (Acts xvii. 26, 28—Rom. ii. 14, 15). He is immeasurably lofty, but even infinitely near, who in the impartation of His love is perfect and never ending ; and this impartation takes place in close alliance with the realization of sinless holiness on man's side, in so perfect a manner, that here the argument is not more only of an assumed existence through the Divine Spirit in extraordinary moments of ecstasy and inspiration, but of an uninterrupted indwelling of the divine essence, Spirit and Word, in the quiet, clear (accompanied by the highest circumspection) course of a human life (John i. 32, 33), of the revelation of God in the flesh, the incarnation of God. Here is the true God, making Himself know as holy love—here is a true man representing Himself in the true naturalness of His essence and corresponding completely to the idea of humanity, and the union a true—because in the undivided, inseparable unity of living Personality it is eternally accomplished. Therefore, the point of the full fellowship, the unity is arrived at, to which the pre-Christian religion strove after, without being able to attain to it.

From this central point is explained even the essential diversity of the Spirit, which prevailed in the religions referred to. Heathenism has in the whole conception of its world of God's only illustrated natural things and elevated humanity. In this man remains altogether with himself, and indeed with himself as natural man. On the contrary, the knowledge of the divine fails as a holy and hallowing power beyond nature and man. But if man from the hand of religion receives only nature and him-

self, so is able thereby to enhance his natural life indeed, and interpenetrated by a certain fulness and serenity, but not in the midst of it is planted an elevating and morally rendering power over it. It fails here altogether in the moral agent, or it is not the least adapted for an operative power in regeneration and perfect sanctification. On the contrary, religion becomes a sinking down into nature, in happiness or pain, sorrow or joy, to the elevated consciousness of the human essence in its wisdom and prudence, strength and courage, but for the most part essential to an enjoyment, either nature or self-enjoyment.

Judaism elevates God beyond nature and man; nature is indeed the expression of His power of willing, and man a creation after His image. Yet, God enters neither in the natural nor in the moral order of things completely and truly, but reveals Himself only in nature as its absolute Lord and Master, which the world changes as a garment, but in man as a holy Lawgiver and Judge, who transforms not immediately, but through His law or through the extraordinary impartations of His messengers to man, impure man, who, if he should draw near to Him, would sink into nothing. Here is the religion, not the pleasurable gradation of natural life, not a native sympathy and service of joy: rather, it goes far beyond the mere natural, and, whilst the Holiness of God is manifested in it, it appears a mighty moral agent. But since the holiness makes itself known as lawgiver and judicial, God, for the most part as the unapproachable Lord, so the piety of the old covenant stands correspondent to it essentially in subjection and obedience. The fear of God is the beginning of all wisdom. Religion bends the hard necks of the people under the law, but it is, though in the individual indeed, brings forth the higher, yet in general still an outward power, which transforms stony into fleshy hearts, and plants the impulse of the Spirit, which out of free love brings forth goodness.

In Christianity, God reveals himself in the same manner elevated beyond the world, interpenetrating it as with the fulness of His life, not merely as a thing of sacred right, but at the same time as plainly an imparting gracious love: He lets Himself down perfectly to humanity: He unites humanity to Himself, and Himself with humanity. Now religion increases to the divine ardour to the life of faith and life in God; to the glorification of humanity by God. In the place of the heathenish

nature and self-enjoyment appears peace and joy in the Holy Ghost (Gal. v. 22): in the place of Jewish submission, filial love, which drives out fear (1 John iv. 18). The yoke became soft and the burden mild (Matt. xi. 29). Rest is given to the soul, whilst they receive the sonship with the Spirit, for the law is not, therefore, more authoritative than it fulfils it of itself (Rom. viii. 14, 16; 1 John v. 2). If Heathenism begets its nature after a distracting worldly manner, and Judaism carries the danger in itself of a life eradicating world-flight, so Christianity gives the Spirit from God, which the world, whilst it overpowers it, at the same time makes clear, and the life while it teaches to give it up, does not mortify, but permits to gain in its depth and leads to the unfolding of it in its fulness.

All this finds its final ground in what we have shown as the foundation of Christianity: in the Personality of Christ, perfectly united with God and leading to true fellowship with Him. But this is at the same time the point, on which rests, in the latter instance, the distinguishing feature of Christianity, but even its peculiar worth, by reason of which it remains the true, perfect religion, above all other religions, as false or still imperfect, but the determination suits the latter to dissolve itself in Christianity.

CHAPTER XII.

CHRISTIANITY AS THE PERFECT RELIGION.

As we are to regard Christianity the perfect religion, there arises in its sphere of knowledge a full gratification through the complete representation of religious life, to the soul, through the unclouded unfolding of the most pure self-denying love, to the moral necessity, through the perfect realisation of the moral life, in its depth and height. This is, as nowhere else, the case in Christianity, and therefore indeed the case, because the Personality of the Redeemer remains in its middle-point, that which is united with God, and thereby endowed with the power for the renovation of the whole of man. Therefore we recognise this as the conclusive perfection of the religious life, as religion in the highest sense of the word.

Of modern speculation, so far as it is not manifestly anti-Christian, must concede to Christianity that it includes in itself the import of truth. But, at the same time, it is made a reproach to it, that it gives this import not in its true ideal form, but in the circumscribed form of the personal, concrete, historical, but exactly in that, which appears from this side as weakness and limitation, lies the strength and boundless operative power of Christianity. If, what is not disputed, religion is life; so can the truth, which it will impart, by no means exhausting in idea, but in its nature to be truly presented in a corresponding manner only in life, and this representing the religious life, must be a true, therefore personal and individual. The god-like, if it shall come before us as mode of contemplation, perfect and comprehensive, must be existing before our eyes, it must unfold itself actively, and have a history. Exactly this personal historical form, is the peculiar form of religion, alone corresponding to its living character. Through it, at the same time, it has made conditional the effect on the whole of man, especially the popular effect. Certainly only in this form is, for the most part, the realisation of religious truth possible, for this speculation refers us to the whole race of man. But this manifestly cannot be sufficient.

The full realisation of the religious, moral idea shall, as speculation wishes, be found everywhere not in one individual; the individuals themselves shall, nevertheless, supply and compensate reciprocally and at last shall thereby become known as the collective sum of truth. But in this sphere is the idea of compensation, not merely inadmissible but perfectly frivolous.* Even in the inconceivable augmentation they never make imperfect things perfect, even in an endless multitude they give the earthly lamp no heavenly sun. The religious life perfection, the divine truth as life, either exists, or it does not, as everything truly great and formative in this sphere, in individual personal form. But in this form it exists in the Person and complete life of Christ. He has the true God, the God of holiness, and full of compassionate favour, He has the true man, the man of divine well pleasing, He has the true relation between God and man, the relation of the most internal fellowship, represented truly in His life, and therewith offered vitally the full import of the religious truth to man.

* Strauss and other disciples of the Hegelian school asserted, that the unity of God and man was not realized in one person, but in the whole human race, so that He is, in fact, the God-man.—[Ta.]

Since He does this, for that there lies the witness, not merely in His own lofty promises, but, at the same time, even in the impression which He has brought forward, in the world-transforming effects, which have proceeded from Him in His profound harmony, which we find in His manifestation, with that, which in our peculiar inward life, lives as a pattern of divine truth, but is brought fully to the consciousness through the historical manifestation of Christ. But that He is able to do it, the foundation, therefore, lies therein, that God truly lives in Him, and His life, from the inmost central point, remains in uninterrupted unity with God.

The divine life-truth Christ could only represent, whilst He at the same time realised the perfect love. Religion, as it is a divine truth, is at the same time essentially the love of the divine, which takes root again in experiencing the proof of the love of God. It is in itself a circular stream, proceeding as the original creative love of God to man : again returning, as by this is generated human love to God, a stream of living water from God to God. Where this love on both sides makes itself known and proves itself in the most pure and perfect manner, there will be found the highest point of religious life even for the soul. This perfection has entered in Christ. We can name it with Plato, heavenly longing, which fellowship interposes perfectly between Divinity and humanity. It is that Personality in which on one side, the holy love of God to man proves itself in a perfect manner; on the other side, the love of man to God has its purest expression, that in the implicit resignation, proceeding from a divine impulse in the salvation-aim of man, this is the unconditional resignation to God. And whilst thus both interpenetrate it, that one cannot be thought of without the other, it is in this absolute union of divine and human love, the personal religion becomes perfect, religion in the highest conceivable perfection, and in the most intensive creative power. His mission, His resignation in suffering and death, proceeds from an eternal willing of a love, which even spares not the dearest, in order to bring back fallen man to salvation (John iii. 16; 1 John iv. 9). He Himself, who was one with the Father, enters in this willing of love with the highest freedom (John iv. 34; v. 30). In every moment of his life He proves himself a power of love, which even in its sublimity and in its deep simplicity, in its purity and invincibleness, can call, according to its origin and essence, no

other than Godlike. So is He a centre of love, in which divine and human love are interpenetrated, and a power of union is given for the whole of man, a fountain of love, divine and human, from which, without ever exhausting it, all generations can be created. He has adapted Himself to the heart of man, from which an endless life-stream flows ; and the cross, on which He accomplished the highest divinely human act of sacrifice, it has become, through Him, the high altar of life : from Him is kindled a mild enlivening, never extinguished, ever burning fire of love. Either the like or only a partial manifestation no other religion offers. Therefore, only in Christianity God is recognised as love, human love to God is derived from the original love of God to man, brotherly love is placed inseparably with God's love as inseparably united, and that so beautifully comprehended, that the want of it appears as a sin, as spiritual fratricide (1 John iv. 16 ; iv. 10 ; 1 John iii. 15).

And not only primitive time has not reached this height of religious life, even later time has not gone beyond and cannot. Christ still remains as the unapproachable pattern of God and man, a united love in the midst of the world's progress ; still a equality, much less then a higher thing than what he has performed, has not been granted ; rather the most beautiful and greatest of this nature, that which meets us in history and life have been inflamed by His love. Certainly, a higher remains even never to be expected, because more as an unconditional, everything peculiar even unto the last complete resignation to God, considered more as one in the purest sense, and with the highest freedom effecting the self-sacrifice for man and hereupon can be effected only once a fundamental reconciliation. And who is able to love in so perfect manner as Christ—an experience which indeed is chiefly accomplished—from which, it might be supposed, that this was accomplished only through Him, and in the sphere of the fellowship of love founded by Him ; for outwardly it obviates nothing of this, what only it has attained to this height in a remote manner. So is Christianity even from this side the highest, a point of religious life not to be violated, the true religion becoming as personal, complete love.

But the question is not here merely about the central point of love, but about that which unfolds itself about the same, the complete conception of moral life. The moral, the religious are not merely identical, but they are so in and with one another,

that in a sound development one cannot be thought of without the other. True morality has its ground in piety, vital piety its expression in morality, both in complete interpenetration give us, so far as it is applicable in the human sphere, the conception of holiness. Out of this inward inseparability of the moral and religious it surrenders itself; that, where we find the religious perfection, the moral cannot be wanting and where the moral meets us, the religious must have this for its ground. But both in their unity express plainly the perfect in the place of man to God. This perfection expresses itself completely in the Person of Christ. The image, which is handed down to us by Christ, illustrates not merely outwardly in doing and suffering the purest moral relation but it even shows so perfect an agreement with itself and with the primary and fundamental principles of free and unconditioned obedience towards God (John iv. 34, 38; Phil. ii. 8), that we have the greatest reason to conclude in an equally pure and united ground of sentiment. Even this moral image is of the nature, that an equality cannot be placed in the history of man. Its originality and peculiarity testifies immediately for its truth; and this inward internal witness is perfectly established through the moral life-power which it has always exercised, and at the present time still exercises. We find here the realization of a moral life perfection on which the moral idea has not had recourse to, in which rather the highest moral ideas that have served mankind since the coming of Christ, as a guiding star, have their root and final resting place. Now, if morality is to be regarded as the expression of the religious, the moral life perfection of itself points to the religious and it were even not to be denied on this side, that in Christ it became a perfect thing in religion really. But the perfectly pure accomplishment of a holy life is only accountable out of an original existing, ever true, divine foundation of life; it is only conceivable in a personality, which forms the highest power of willing, doing and suffering out of an uninterrupted society with God, and so even depends in this relation the recognition of Christianity as a perfect religion which we in other relations have brought forward as its final foundation.

In this sense is given in the divine and human Person of Christ the highest, the absolute perfection of religious life, not in thought but in truth. The religious development of man can now no more be directed thereon, to find something more

perfect, but only thereon to unfold what is given in Christ and what afterwards in this jurisdiction must be mostly demanded, that Christ in each individual and in all mankind gains a true life-form (Gal. iv. 19. Phil. ii. 5). The more this is the case the more it will bring forward Christianity, as it is in itself the perfect religion, so even the more perfect world condition.

CHAPTER XIII.

CONSIDERATION OF SOME FUNDAMENTAL DEFINITIONS OF CHRISTIANITY FROM THIS CENTRAL-POINT.

At length this is even the point from which everything in Christianity is explained and organised in the best way, shows it in the right light and in the right position. This we shall indicate briefly, only in some of the chief relations. By this it appears not necessary, once more to return to doctrine and moral law within Christianity. We believe it sufficiently to have been shown, in what sense both exist in Christianity without showing Christianity itself as a doctrine or moral law. We believe it specially to have been made sufficiently clear, as doctrine and law have only their right position in the most exact relation to the Person of Christ, and the actual kingdom of God founded by Him : the doctrine truly as an accompanying interpretation of the personal self-presentation of Christ the law, as "the law of liberty." (Rom. viii. 2; James ii. 12). As that which was fulfilled by Christ Himself and brought to perfection (Matt. v. 17). An independent life arrangement of God's kingdom, which comes nearer than an outward command to man, but on one side it serves for it to give to sinful man, full conscience of his sin and transgression, but, on the other side, finds in the redeemed its full accomplishment inasmuch as it has planted with love the power of fulfilling the law in the regenerated heart.

Whilst we have perceived from this point, we direct our observations at another, chiefly to the admitted revelation in Christianity, to the reconciliation and redemption founded in Him.

Without doubt Christianity is a revelation. But if it be thus shown, we must even therewith unite the right relation and hold this, even through the inseparable connection of the

matter, with the divine and human Person of Christ. Revelation in the complete sense is not merely theoretical, further guidance to the knowledge of God ; but it is, as it must, in opposition to a sinful generation, go hand in hand with deliverance from sin, with redemption. An actual unveiling of divine ideas of salvation, an actual impartation of divine power of salvation, a real making known of God in His educating, redeeming, and hallowing influence on the race of man. The word of doctrine is necessary to this, but it is not sufficient. Indeed the relation stands higher through the word, as the silent and veiled revelation through the work of creation, but on its side it yields again to the revelation through the deed. Only the deed, and indeed the moral deed is the full expression of the living Personality, and this is of value, not merely of created spirit, but in the highest sense even of the living God. Only in the conception of salvation effecting deeds, in which is laid down the spirit and will of God, actually in which God negotiates for man, can the living God altogether reveal Himself. And if this appeared in the preparatory revelation, significantly and was divided, as it were, into various points, so must it thus appear in the completing, that everything, what God wishes, with man is comprehensive and undivided, represents itself clearly and unmistakeably in a life full of grace and truth, therefore by means of a Personality, which is the perfect expression of a holy and salvation-effecting divine love. In this, and no other sense is Christianity a revelation. It is through this that grace in the whole life-manifestation of Christ is given the perfect expression of the divine essence and will, that in His words and deeds, in His life and death, in His resurrection and elevation of the salvation-will of eternal love, redeeming and illuminating, enlivening and sanctifying, has actually brought to view and placed in actual sight. This was only possible through a Personality united with God, whose word was the word of God, whose deed, the deed of God, whose glorification (*verherrlichung*), the transfiguration (*verklärung*) of God in man. But it is therefore, not even the doctrine of Christ, but He Himself, His Person the Revelation which Christianity offers : and therefore the revelation lies, which is given not as well through Him, as rather in Him ; not in some part of it, which has proceeded from Him, but in the undivided totality of His Person and manifestation, in His Being as in His doing, in His life as in His death, in His resurrection as in his elevation to the right hand of the Father.

The same has an authority from Christianity as reconciling and redeeming. Even according to this side, it has its last and deepest root in the unity of Christ with God. This is, according to what has been said, only still to discuss the matter a little more closely. Reconciliation and redemption were opposed also in Judaism, and only brought about in an imperfect manner. The ground hereof lay therein, that the means thereto were only of a symbolical nature, so that indeed the conscience for some time delivers from the sense of sin, and renders sure the grace of God, but sin itself is not destroyed and a new life able to be planted. This is only possible, where reconciliation and redemption, in a moral manner, that is to say freely are interposed in the fellowship of life with the Personality consenting to redemption, and will be attained in a perfect, plainly satisfying manner, only then when in this personality, which shall be elevated through the reconciling redemption, indeed originally and perfectly elevated, but what through it shall be brought forward, in the same manner originally and perfectly placed and realized, if therefore in this there exists a new principle for the planting of a life-principle in perfect purity and lofty intensive power.

Redemption, promises to free from the dominion and pressure of sin. A moral deliverer can only free from moral ties, and who shall loose the bonds of every man, must plainly be *the* deliverer, one in a moral relation of perfection, a sinless and holy person, but even therewith one who stands in full unity with God. But such a one will bear even the power in Himself for universal redemption, because by reason of the fellowship, on which human nature is built, one in itself satisfactory, holy, originally powerful, imparts Himself necessarily in infinite love, sympathizing love; because sinners are impelled to its appropriation through the misery of sin; because, so many therefrom are able to make use for themselves, the fulness of such a divine life can never be diminished or exhausted. At the same time, as it perceives in different manner, the full redemption again in the reconciliation, in the redemption from sin and operation and remission of sin; in the actually imparted grace, in the restored peace with God. And here it is still evident, that between the Holy God and the sinner full of transgression only such a one can step in the midst, can produce the gracious turning to God and can give to the sinner the actual immoveable

certainly of divine grace, who has not separated himself by sin from God, and is guilty before Him, who rather stands in implicit unity with God, and the undiminished fulness of peace with God in their own souls. Thus the reconciliation of man with God formed itself even on the original reconciliation of Christ with the Father, the indwelling of God in Him; and doubtless with good intention, says the great Apostle, on the position of the propositions (2 Cor. v. 19) "God was in Christ and reconciled the world with Himself," in which He manifestly indicates, that the existence of God in Christ was the primary instrument and cause, but the reconciliation thence following was the result. Not less he conceives everything remaining in Christianity on that fundamental conception, rather that fundamental fact from its light and its position. From there the theology and anthropology of Christianity have their termination and their living connection. They are not lessened reciprocally because it appears in modern systems but they find their perfection in the Christology* and God appears in the whole glory of His grace, His self-resignation and self-impartation, man in spite of sin in the whole height of His essence and His destiny. The complete entering in of God in humanity, and thereby the complete glorification of humanity effected satisfies the most profoundly religious and moral desire; there is restored, whilst God as the living Being the innermost connecting-link dwelling with man, and man in the union with God corresponds to the perfect image of humanity, the harmony of the existence and fundamentally answers the question according to its own foundation and limit. Even the miraculous, with which the manifestation of God-man is accompanied, shows itself in this connection as a natural and intelligible thing because where the Divinity enters thus into life, the nature of the matter shows itself efficaciously according to higher powers. But, it especially places that miracle, which was from the commencement of Christianity, the point of support on the historical side, the *resurrection of Christ*, in the same manner as the very necessary result of His Godlike Personality, as on the other side, by reason of the vital-fellowship of believers with Christ, as a foundation of the highest Christian hopes in reference to a future life.

* The first appearance of this word in England, which we have been able to trace, appears on the title of a work of Robert Fleming's, termed "Christology, a Discourse concerning Christ. London, 1705."—[Tr.]

CHAPTER XIV.

A COMPREHENSIVE RETROSPECT.

If we look back on all that has been said, we can bring together what we wish in the following concise form.

That which forms the essentially distinctive character of Christianity, is not its doctrine, not its moral law, not even its redeeming moral power, but the peculiar religious-moral power of its Author, as the one perfectly united with God, truly divine and truly human personality. Then doctrine, law, and redemption rest on this, not this on those: those it has in common, to a certain degree, with other religions, whereas in this it remains peculiar in the religious development of humanity.

Christianity addresses itself to the understanding as a doctrine, as a law, to the will of man. In both cases is its operations still partial, unfit to beget for the whole of man an ardent piety an inmost transformation and a new creation. As a redeeming power it penetrates the heart, and develops, in higher proportion, its animating dynamical character. But now placed under this point of view, it is comprehended even still incompletely, merely as a matter of emotion, as a more inward condition. In its whole peculiarity, and in the full import of its objective condition, Christianity appears chiefly, if it be recognised as a collective life, but in this life everything is led back to the centre of the Person of Christ as that Personality, which, because it stands even in perfect unity with God, and effects, according to its nature, even manifesting, redeeming, and reconciling, and carries the power in itself, to bring back everything human in the vital fellowship with God, and to illustrate the sacred influence. Thus interpreted, is Christianity in an eminent sense somewhat organical. In its personal life-ground even, a definitive organisation, unfolding from a living central-point outwardly its gifts and powers, it turns itself to the whole of man, and strives at the same time, by reason of indwelling power, to form the whole of man for God's kingdom, an organised society of divinely united personalities. Chiefly from this

middle point outwardly, it receives even all its corresponding signification perfectly: the doctrine gains, because its full power is the expression of life; the law here exists for an independent moving spirit. Its true objective foundation is secured by redemption and reconciliation, and it is clear why the redeeming reconciliation is founded in Christianity, because it is brought about by a personal and moral being, because it rests on life-fellowship with the sacred Personality of the Redeemer, at the same time carries in itself a creative life principle, the power of life renewal and life illustration.

The most exhaustive determinations of the essence should be, at all events, only regarded as two-fold, either that it is a religion of redeeming reconciliation, or that it is a religion of vital fellowship with God, restored through God's Son. Both being inseparably together, and are supplementary. Reconciliation and Redemption were only possible through a God united Personality, and this Personality has its full signification only as reconciling and redeeming. The unity of God is the inward point and the final ground; the reconciling redemption is outwardly the going forth and the necessary consequence. The interpretation of Christianity as reconciliation and redemption forms itself more on the Pauline, the interpretation as a union with God more on the Johannean mode of view, that directs itself more to the work, this to the Person of Christ; that takes into consideration especially to the overcoming of opposition, this especially the highest end that for the most part performs it with faith and hope, this for the most part with love. So both have their signification and their necessary place on the whole. But inasmuch as the work of Christ founds itself altogether on His Person, inasmuch as reconciliation and redemption proceed from the divine Sonship of Christ, and will lead to the union of all men with God; inasmuch as redemption ceases if there is no more sin, but thereby restored the vital fellowship, as love on which it rests, never can cease; inasmuch therefore redemption more of a temporal and worldly nature, the union with God, as merely eternal, therefore as the beginning, so even the end, the Alpha and Omega of Christianity; so the latter interpretation appears as the higher, the essence of Christianity perfectly expressing, and in this sense we comprehend all in this proposition: *the essence of Christianity rests upon this, that it is only opposed by other religions, but did*

attain the perfect unity of God and man in the Person of the Author, in Christ, truly achieved, and in this highest creative, vital, central point, the power is given, to bring back individual man and the whole of mankind from the sinful condition, through reconciliation and redemption, to vital fellowship with God, and to glorify the human existence by sanctification : or, in a word, Christianity is the religion of life out and in God, the personal, vital fellowship with God, as it was restored by the Son of God, through Him with the Father, in perfect unity of essence and life.

This interpretation of Christianity is not something merely new. We find it in another form, indeed, in the old mystics, especially with the German mystics of the middle ages. Even to them the chief thing is, through the incarnation of God and glorification of man, the unity is restored between God and man, the ground and central point of Christianity. They have in this and in the whole treatment of Christianity an unmistakeable relation with modern speculation, only that, what in this is even a result of thought, the reflexion, with them it springs out of the depth of a profound inwardness and religious fervour, and even, therefore, has another sense. The point of coincidence of the mystics with modern speculation lies in the universality therein, that even it receives in spirit the objective power of the religious life, and more or less rises in spirit. The historical transforms itself to it inwardly. Christ is not to it as well the historical *dagewesen*, as rather the vital reiteration of it in that higher man. It is not something even in itself solid and conclusive, but a process. The history of Christ arrives to a course of a peculiar life, and this inward history, Christ in us, is the chief thing : from these it maintains even the external, chiefly its true interpretation.

We must hereby distinguish, indeed, two tendencies—the peculiar Pantheistic mystics, whose chief representation of modern speculation is so highly estimated by Eckart,* and the

* The exact time and place of Eckart's birth are unknown. We find he is mentioned in ecclesiastical documents early in the 14th century. The Papal Church condemns him as an heretic, although Suso, one of the poetical mystics, speaks of him as the "holy master, Eckart," commends "his sweet doctrine." His system has been said to correspond entirely with Hegel's philosophy of religion. By some he has been considered as the father of modern Pantheism, this is perhaps not the exact truth, though we find the following in Raynald's *Annales*. "Nos transformamur totaliter in Deum et convertimur in eum simile modo, sicut in sacramento convertitur panis in Corpus Christi; sic ego convertor in eum, quod ipse operatur in me eum esse. Unum non simile per viventium Deum verum est, quod nulla ibi est distinctio."—[T.A.]

preponderating theistical under whom Tauler* and the author of the "German Theology"† hold the most important place. The former regard the union with the divine essence as something especially by the conception of mediation as a momentum of development of consciousness. Christianity is to them essentially only a type of humanity, and its history only a type and allegory: Christ first knew about the Sonship of God: in Him and through Him we experience that we partake of the same nature, that that man is His Son. The others perceive the unity of Christ with God, on the side of God, as a free revelation act; as a self-impartation of God, on the side of Christ; they comprehend it then more as a firm, historical type, as a moral condition, somewhat predominating in it, through Christ, is accomplished reconciliation with God; but they elevate more distinctively, what belongs to the sphere of willing and doing. There the union develops itself more through thought; here, through an essentially ethical, indeed, even an esthetical process: there, it is a thing of nature; here, a matter of grace, and only possible, through the redeeming influence of Christ, through death, regeneration, and progressive holiness. The pantheistical mystic is a type and pattern of modern speculation: by the theistical, on the contrary, in the inwardness and warmth of its religious life, in it partly a profound evangelical spirit, which makes itself known as an opposition to the nature of work and reward, here the Reformation partly made a preparation.

But, in the Reformation there stepped forward a new element. The mystics had more or less overlooked one, the gloomy point in human life, the *sin*, the power of wickedness in our race, and thence there arose the necessity of reconciliation and redemption. Herefrom, by reason of its whole inward course of development, was the consciousness powerfully aroused, especially in Luther,

* Tauler was born 1287, and died 1361. Twenty-five of his sermons have lately been translated into English with a preface by Kingsley.—[Ta.]

† Various conjectures as to the author of this work have been offered, some claiming Tauler others Gratalorus, and others one of the Teutonic Knights. All the suppositions, however, without sufficient foundation. Spenser, speaking of this author and Tauler, says, "The German Theology, and Tauler's writings, from which, and the Scriptures, our beloved Luther became what he was," and Luther himself speaking of the former says, "let whosoever will read this little book, and then let him say whether theology among us be old or new, for this book is not new. But perhaps they will allege as formerly, that we are German theologians. We are content to be so * * * God grant that this little book may become better known, and it will then be found that the German theologians are unquestionably the best." This author, like most of the mystics, distinguished between the Divine Being and His Godhead, and between God in and of Himself, and God incarnate. It may be observed that the work contains elements of Pantheism, but not in the worst form.—[Ta.]

and aroused it even with the highest energy in a better and propitious period. Now it might be known as an essential thing in Christianity, a freeing from sin, reconciliation, and justification ; and since the reconciliation cannot become perfected through an ideal image or conception, but only through a true person, so even the historical Personality of Christ might be again placed in a much more powerful, they can say, bodily manner in the foreground, Christ again laid hold of, as the essential centre of Christianity.

Thus was found the historical, vital, central point of Christianity anew. Still, from the reformers chiefly, only according to one phase ; Christ is the true, real Redeemer and Reconciler ; but not even in like manner according to that quality of its essence, whereby it is that according to its perfect unity with God, by reason of which in Him is manifested the true life, in order to extend itself from Him beyond man. This points us to the fundamental idea of the mystics drawn from the Johannean mode of interpretation. In the meantime it permits us, whilst we appropriate this in a thoroughly formed figure, to consider everything as important which the Reformation has brought to light as truly Christian, especially out of the fiducial fulness of the Pauline spirit. We have thence set up a definition which fairness to the mystic-speculative mode of contemplation comprehends with the practical-reformed ; Christianity, is indeed essentially a religion of the unity of God in its Founder, and the union with God in the believer, but in the right place only then where this idea inalienable in Christianity founds itself on the indwelling Theism, and if thereby the momenta of reconciliation and redemption of repentance and faith, regeneration and sanctification, assert their full undiminished right.

CHAPTER XV.

THE SUBJECTIVE SIDE OF CHRISTIANITY IN ITS HARMONY WITH THE OBJECTIVE.

The development hitherto pointed out has an essential relation to the objective condition of Christianity ; by what it is in itself, in its original actual formation. But Christianity is certainly not a conclusive matter of fact, but is at the same time a creative principle. It is an operation proceeding from an indwelling inexhaustible power. It shall fulfil a mission in the individual and in the whole of man, and it avails only, whilst itself becomes an inward thing, a life condition. Outwardly, a salvation of life granted shall generate in the first place a true salvation of life in the individual personality, and it shall then bring forth even on the whole, in opposition to the ungodly or hostile world, a Christian as the true, divinely renewed and glorified. Thus is Christianity something not merely subjective, but even conditioned, it has necessarily a subjective side, and this we have now also to bring clearly to view, the nature and method of the realization of Christianity in the individual and in mankind.

If Christianity forms a connected life-perfection from an inward unity, so will its subjective side proceed conformably from the objective, and in accordance with its whole peculiarity agree with it. Manifestly, then, a contradiction of the strongest kind exists, if the nature and method, as man belongs to Christianity and in the course of time arrives at the kingdom of God, were altogether different as the nature and method, as it originated Christianity itself and the first society of believers ; if that which makes Christians for Christians were entirely different from that which has made originally and essentially Christianity for Christianity. But it is not so. Rather it comes to us in this relation everywhere there, where Christianity is in single persons or in the life of society has developed itself in an original or still reflected form indeed in opposition to the most perfect agreement.

With reference to what Christianity will be in us and in the

human race, what belongs thereto, therewith becomes Christian to the individual and the human race, we can according to Scripture and history be not a moment in doubt. About that there lies before us the distinct, authentic testimonies. The founder of Christianity is not, according to his own words, come to bring health to the whole but to the sick (Luke v. 31). He pronounces as happy, at His first coming, the spiritually poor, those who are full of affliction, those hungering and thirsting after the kingdom of God (Matt. v. 3, 4, 6). He places before every other thing the call of repentance, when He announces the approach of the kingdom of God (Matt. iv. 17, 9, 13). He pronounces in connection herewith, without any limitation the word "Ye must be born again (John iii. 7), and adds, "except every one be born of water and the Spirit, he cannot see the kingdom of God." He demands that man should give up his life in order to obtain it (Matt. x. 39) and points out as His true disciple, who will deny himself and take up his cross (Matt. xvi. 24). He will, whilst He gives Himself unto death, through this deed of self-sacrifice, gather His children that are scattered (John xi. 52), and promises at the same time, a time when He will make them one fold under one shepherd (John x. 16).

The same even the apostles speak from the experience of life. The Apostle Paul stands foremost. This apostle derives everything therefrom, that the natural man is fallen down to sin, and under the anger of God, that he needs reconciliation with God, and redemption through the divine power of salvation. From these it is its fundamental claim, that the old man, naturally sinful, dies and is born again through the grace of God, which is created after God in righteousness and true holiness (Eph. iv. 2, 4); the true Christ is to him a man who receives in the spirit of his soul, hath quickened us together with Christ, and placed us in the heavenly nature (Eph. ii. 5, 6), whose conversation is in heaven (Phil. iii. 20), who there lives, but so, that, not he himself, but Christ lives in him (Gal. ii. 20). Of this Christian man he speaks of as known, everything in the comprehensive word, "if any man be in Christ he is a new creature, old things are passed away, behold all things are become new" (2 Cor. v. 17). And in this sense he delineates also the fellowship of believers as the new-created body of Christ, who shall increase into an organical union, and a reciprocal assistance of love, "till we all come in the unity of the faith, and of the knowledge of

the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. iv. 13, 16).

What is set up in this decision as a claim, we find truly realised in the personality of the apostles, known to us and in the apostolic community, in which indeed a new life, proceeding from repentance and faith, yet a life manifested itself different from everything previous, a life on the basis of which the multitude of believers were of one heart and one soul (Acts ii. 38, 47). A similiar thing places itself before our eyes, although only in an imitative, approximating manner, in the most true Christian character, and in the manifest momenta of ecclesiastical development. Even the most illustrious Christian men of every age, a Tertullian and Origen, a Chrysostom and Augustine, an Anselm of Canterbury and Thomas à Kempis, a Luther and Calvin, a Spener and Fenelon, although differing on other points, even therein agree, showing briefly from the words of the Lord, and His great Apostles, the distinguishing marks of Christians, and the fundamental determinations from its subjective side. But the consequence manifestly appears from what has been said. It is a question with the existence and active existence of Christ before all things, about the death of an old and resurrection of a new man. This new man is not generated through the power of man, but through the power of Christ and the Holy Ghost; for what is born of the flesh is flesh, only what is born of the spirit is spirit (John iii. 6). This condition of the new man is shown as a birth, as an origin of one from the previous state, an essentially different man, as the beginning of a new creation. But in that lies a two-fold form. Firstly, it lies therein, that hereby the discourse is not only of a renewing of this or that side of man's existence, of a new knowledge, a new state of feeling, or a new direction of the will, but of a new existence of the whole human being, of a new personality, and of a new life. Secondly, it lies therein that this new life, as the whole life of the personality, is not something very suddenly formed and completed, but something existing, that it unfolds, as every life in the sphere of nature as well as of spirit, from a foundation given in the germ, developing itself inwardly, and unfolding itself outwardly, whereby it is evident, that the development of a new life as of one proceeding and ordained by God, will be found by a determinate law, and that in its course, the supporting and advancing powers are created out of the same source, from which life itself has proceeded in its beginning.

At the same it is this life according to its original nature, not merely an individual, but a social life: next to the fellowship with Christ, then with all those, which He through His creative power hath united as members. Truly and perfectly Christianity can develop itself only as social life. But from this social life it is then of authority essentially the same with respect to the individual Christian life. Even the social life of the Christians, where it is of the right nature, presents itself in opposition to the world, and to all outward Christians as *a new creation* generated by divine power, which shall transplant every phase of human existence in another condition, and which, because, it is a question here about a transformation of a comprehensive kind, about the subduing of a whole world of opposing elements, still less as the Christian life-unity is achieved in a moment but only in a gradual course, as can realize an historical development but still is always realized in such a manner that in the whole course of this development a divinely delineated plan makes itself authoritative and every truth therein flows only from an original divine fountain.

If we turn now these undeniable propositions to the question lying before us, the matter puts itself in the following form:—

As the essence of Christianity, objectively taken, is not exhausted through the conception of doctrine, of moral law and redemption, so is this even on the subjective side not merely an adoption of doctrine, subjectively under a moral order, or feeling of a state of redemption. All this hath, indeed, in a right method an inalienable place in the realization of Christianity; but these matters, for it regards itself, indeed make not Christians, but they are only the components of a Christian life or means for their generation. On the contrary, if we ask after that which makes true Christians, we shall see ourselves pointed to an alteration, which comprehends from the inmost central point the whole life of man in a fundamentally different state of existence, and through all the momenta of life. The position of man to God in conscience and in soul, in knowledge and in will must change itself fundamentally. Man must from the opposition towards God arrive at a fellowship with God, must step over from the position of estrangement to a position of sonship, and from this changed position with respect to God even the whole life-formation of man must so become another, that for the most part an altogether new personal

existence arises. Under this point of view Christianity is in its subjective realization an actual occurrence, in the next place an internal thing, but then even representing itself in the whole extent of life. It realises itself in the method, that something happens with man, and indeed with the whole of men. And exactly this corresponds even altogether to its objective essence. Certainly we have seen, that Christianity is originally a history, but a history in which the divine saving grace imparts itself and whose Personal life-centre is Christ, who remains the Son of God in perfect unity with the Father, who brings back the sinning world through revelation, reconciliation, and redemption to a personal vital intercourse with God. This historical real impartation of the favour of God which in Christ became a personal holy love offers itself to us for acceptance in our own life, and the acceptance of such salvation cannot happen otherwise than through unconditional resigned trust by faith. Faith is, because salvation meets in a personal form, essentially subsisting in the reception of the personality of salvation, of reconciling and redeeming, in our inner man. But, at the same time, in and with Christ is received by us the creative principle of a new life, the principle of a life whose essential element is love, which can even therefore develop itself perfectly only in society which, sprung out of faith, finds in the activity of love its element and its highest gratification.

But, in everything : in the reception of Christ and His salvation in our inward man, in the formation of Christ in us in the new birth of man by the Spirit, in the life springing out thence and in the inseparable formation of a society therefrom, is manifestly the discourse of things, which indeed once commenced diversely, but still existed, not perfectly in a moment, but at the same time as gradually developed and realised themselves ; in a word, of things which have a history. And in this sense we say : Christianity is a history, not only originally, but even in the whole course of its development, it is not only a history, but it has even a history, and has this not only in the whole of man, but also, in each individual. It is a way of salvation which will be actually entered, an experience which will be truly felt, a life which will be perfectly endured through every period. It also has this nature, in so far as it is a society : for it shall, as the relation of the believer to God, become in Christ always an inward and complete thing, it shall, as the union of believers one with

another, ever comprehensively develop itself, ever increasing to the representation of the body of Christ in its whole perfection, to the realisation of a life-organism perfectly. Thus they appear as the fundamental elements of Christianity from the subjective side of faith and love. Through faith we appropriate to ourselves salvation in Christ inwardly; through love it expresses itself originating a new life in reality. It is produced through faith, and in love proving itself life; but it is, by reason of its origin and its nature, not merely an individual, but necessarily a social life, and its peculiar arranged development is the Church. In the Church must that profounder mode of contemplation find an essential life-product of Christianity, the necessary form of its corresponding life-formations. But as the observation will obtrude itself, that the signification of Christianity does not exhaust itself merely in the Church, that Christianity forms even beyond the boundaries of the Church a social tie, which has the destiny to operate on all the spheres of human life; and this universal position of Christianity will likewise be to draw into consideration, if the discussion be of its realisation in man. There are, consequently, four points which we have here to take into consideration: faith and love, which appear as the fundamental elements, if we regard Christianity as inclining on the side of individual salvation; the Church and the social signification of Christianity, which present themselves as essential, if we place Christianity as inclining to the social point of view.

CHAPTER XVI.

FAITH AND ITS SIGNIFICATION IN CHRISTIANITY.

Christianity can in an eminent sense be named the religion of faith. From all sides, especially if we look at the subjective realisation of Christianity, faith meets as its essential fundamental element. In no other religion has faith a like signification: none hath developed its essence in such depth, fulness and purity; by none has faith become in like manner a power for overcoming the world (1 John v. 4). In the next place we observe in this relation only the following point chiefly. Christ himself makes the relation to His Person, as a bringing

salvation spiritual and bodily, dependent on faith, and awards to Him the highest powers of life (Mark v. 34.—Luke xvii. 6). The Apostle Paul founds everything on faith and knows especially, when the question is about the highest, the true existence of man with God and the happiness of the soul, by another way, than the salvation-way of faith. No less does John derive the true life from faith, that Jesus Christ is the Son of God, and writes, in order to establish this faith, his whole Gospel (John xx. 31). Even the author of the Epistle to the Hebrews, gives to faith a position of the most comprehensive nature, whilst he finds the foundation in it, out of which at that time proceeded everything great and world-overpowering, everything God pleasing, and everything promoting the purpose of God (Heb. x. 1). But, especially it shows with that the most peculiar thing in the manifestation of Christ, that he names him the author and finisher of faith (Heb. xii. 2), therefore, they consider it by which the faith hath its more sure foundation, and at the same time its highest perfection. In connection with this even Christians are especially named believers, and indeed this is manifestly as well the most original as the most exhaustive work of its essence whilst other appellations, as "disciple," "brother," or "saint," have their foundation, that they are believers.

All this is not accidental and arbitrary, but, necessarily surrenders itself from the nature of Christianity. This will become evident if we intimately consider the essence of faith in general, but especially the signification which it has in Christianity.

Faith, in the most universal sense, as an immediate certainty of things, which are not morally perceived or subject of doubtful knowledge, is indeed common to all religions. For since it is a question in that religion on the relation to the higher order of things, on the divine and holy; but this higher order neither points to a perfect sense, nor can be proved through clear demonstration, so there is in order to found a relation to the same, no other medium, than the original, immediate confidence of soul which we call faith. In this signification, the idea of faith agrees with that of religious consciousness: it shows this consciousness in its originality and perfectibility, in the nature and method, as this is found in the next place with everything in which for the most part a religious life consists. Even if there be only a momentum of faith in every religion, so we have still in the nature and method, as it realises the idea of faith in the

individual religion, to perceive the chief important difference, and, in order to make this clear, we must, as well, take the condition as the subjective peculiarity of faith, more accurately into consideration.

As a condition of faith, we have in the next place not merely divine things in a narrower sense, but for the most part the intellectual depriving itself of demonstrative knowledge, that is to say, everything that is seen, which, without falling completely into sensual perception, or representing itself an ideal truth as including every doubt, still by reason of its inward vital necessity as something true and real. In this universal sense one speaks not without foundation, even of faith in an idea or in man; in an idea, in so far as it is an image of perfection, which bears in its indwelling truth the surety of realisation, though the truth evidently does not correspond to it: in a man, in so far as we trust confidently to the inward invisible germ of his being, though many appear to stand in clearness, their true expression appearing in contradiction with that. But, especially, it cherishes still the idea of faith to be applied in the intellectual, in so far as it lies beyond the world and man, in the peculiarly divine, which according to its nature is the merely perfect, the holy.

On this we have still to notice in what sense the divine is a subject of faith, and in what not. The divine can and shall be for us even a subject of knowledge. Especially it is suitable, to bring forward only one, in the so-called testimony for the existence of God in the sphere of knowledge. Doubtless they have such proofs of arriving at the existence of God by the way of thought, to them not of trifling value. This value is nevertheless only relative, and faith cannot thereby be replaced. In the next place, all the modes of thought of this kind have with them, which they arrange and trust, the consciousness of God, the faith, indeed, peculiarly for a supposition; for truly demonstrative, the possibility of all further doubt, the proofs are not taken away; rather they need as they only thereby originate, that the thought of God indeed lives in the soul, so even always the confidence of soul in order to exercise indeed the power of conviction. But there is certainly the same relation to God, a vital relation, and still such a one thereto, in which every man without exception shall participate. But a vital relation of such a nature cannot merely be founded through ideas and resolutions, and at least it can unite it to an idea of development of ideas

and endless resolutions, which is able to carry throughout likewise only a very small part. But it is a question even in religion, for the most part not peculiar about what is the result of such testimonies, about the idea of a final cause of all things, an upper-world order, about what God is for himself, but it is a question essentially about what He is for us. If we shall come into a vital relation to God, so must He even previously stand to us indeed in a vital relation. He must have attested and made Himself known to us, and those revelations and assurances are those which form the peculiar condition of faith. Not a God who indeed was beyond the world and is by no means influenced by man, that abstract divine essence, which Deism teaches, is truly an object of faith, but only a God who reveals Himself vitally; a God who governs the world and guides man who speaks to it, and performs His deeds in the midst (Heb. i. 1); who condemns and punishes, helps and redeems; who is a rewarder to those that seek Him (Heb. xi. 6); who opposes the proud, and gives grace to the humble (1 Peter v. 5). As we only believe in the idea, so far as it proves itself in our inward man as truth in man, only so far it has laid down already its character in the totality of its life, faith even so founds itself on the divine and holy; that is without being a subject of moral animadversion in a customary sense, still efficacious for us, that it is visible and perceptible in a higher sense, and that it can be experienced and seen with the eye of the spirit. In this sense it is altogether quickening, concrete faith, a faith of revelation. God is attested, and in this divine assurance lies, whilst it seizes inwardly more the generative power of faith.

What has been said is even of decisive importance for the determination of faith according to its subjective condition. From that results the determination of its essence, which lies therein, that faith, according to its internal nature, is interpreted before all things as trust, as a resigned confidence. For, in opposition to the divine revelation and assurance, which always, even where it appears as a judgment and a punishment, can be only an effecting of salvation, there is for the creature no other truly corresponding relation, than that of unconditional resigned trust, and of confidential appropriation of the divine gift. And even that is faith, the susceptibility for the actual making itself known, and the assured divine favour and the confiding adoption of comprehensive effecting of salvation in such a manifestation.

Thus interpreted is faith not merely a theoretical relation and a subordinate method of knowledge, a holding for truth something only from a subjective, though sufficient ground, for not with the understanding but with the heart is believed (Rom. x. 10) attests itself to us actually as God-willing salvation, even on one side must necessarily happen an act of the will, a moral activity. But in the same manner it is somewhat merely practical, for it rests at the same time essentially thereon, that it will perceive and recognize the divine manifestation, and include the condition on itself, which we can regard as that of peace and joy, and of an internal self-gratification not immediately as moral willing or doing. But, whilst such an appearance of faith is regarded for itself neither a perception, nor a willing, but still both comprehended in itself and as a confidential appropriation of the divine efficacy of salvation even never can be without love, it is an affair for the whole of man, an action corresponding to the divine actuality of salvation to the whole personality, and, in so far as we name, the central ground of the personality, the soul, we can say, that the soul is the primitive seat of faith.

Through the appropriation of this deed can these remotely even become a subject of thought and of dialectic realization, it comprehends under all circumstances even the most powerful motive to determinations of the will and to action, but to every intervention of thought, and to all determinate, moral willing faith precedes as the primitive act of the soul, through which is experienced the divine assurance of salvation immediately as truly satisfying for the whole life, and in this is received. So is faith not only a personal matter, but even a matter of experience, it is something which is truly experienced, a reality and certainty of life, and has, therefore, an independence, by reason of which it is not, in its inward confidence, thrown into the back ground in comparison with any kind of knowledge, but even is independent of the operations of thought. But it even corresponds, if we comprehend faith in this signification the subjective foundation of Christianity altogether its objective condition: for as Christianity presents itself objectively as an idea of actual salvation, so it realizes itself in like manner subjectively as a proportionate experience, as a reality of life, whose central point forms the appropriation of the salvation personality of Christ.

If we now proceed from the idea hitherto developed, so, it is

evident, that faith in proportion to the power of salvation of its object and its inward vital fulness has different steps, but since the highest step of perfection, its peculiar truth is attained, where on the one side the manifestation of God's salvation has arrived at perfection ; and, on the other side, in opposition to it the appropriation of the divinely offered salvation has mostly the character, which we have shown as that which belongs inalienably to faith ; the character of implicit, confidential personal resignation, the whole existence of its comprehensive actuality of an empirical life certainty. This is the case in Christianity. Here we have the conception of a complete divine actuality of salvation, in the Person of Christ, a centre and summit of the assurances of God. Here, it appears to us, even on the subjective side, the principle of faith, in its highest vital power and purity. The former was a subject of consideration in a previous part of this work. The other, is briefly to make through, from this point of view, an outwardly arranged comparison of Christianity with Judaism, so as with modern tendencies which turn back again into Judaism or Heathenism.

Indeed, without faith, even Heathenism and Judaism, do not exist, because they are religions. But, the life of faith appears, not in them in independent purity and fulness ; it is intermingled with another component and is hazarded by it. In Heathenism, it is the knowledge by which faith is predominant : in Judaism the willing and doing. And, if this is indeed the case in true, historical Heathenism and Judaism, so still more in the skilful renovated Gentilism and Judaism, in which a part of the modern Christian world has fallen back. So Heathenism is a worship and a service, effecting itself in a multiplicity of forms, not something truly supernatural and superhuman, but those powers which prove themselves in the sphere of nature and human life ; it is the worship of natural and human powers, interpreted as divine, a religion of nature and of the natural man. The foundation of individual heathenish worship forms a distinctively formed interpretation of myth and symbol. But it seeks to establish again the peculiar germ of these myths and symbols, so a perfect contemplation meets us finally in a peculiar method from nature and human life, a conception of thought beyond the world-existence in its immediate reality of ruling power. Indeed these thoughts appear not in a moderately conceived, but in a, generated through a poetical imagi-

nation, typical and pleasing historical form ; but the fundamental import of all typical and historical formations, is still always a doctrine, a philosophy of world powers, makes it known as its innermost conception, in spite of the polytheistical exterior itself of *Pantheism, the perfect identity of the divine and natural. In this sense has Heathenism as essentially speculative foundation. There must be observed in it an intellectual advantage, though it proves itself through the medium of imagination as the predominating, and therefore can, what we term in the higher sense faith, the comprehending of the divine in the undivided unity of life, resting on the revelations of the living creative God, not come to a realisation in its sphere. But it is even there, where Christianity is intermingled with Heathenism, or where in a determinate opposition to Christianity, a coincident speculation, accomplished through the Pantheistical fundamental mode of contemplation, with Heathenism, the pure and the full formation of the principle of faith, impossible in and for itself, certainly it puts itself in the latter case, even a decided hostility to it. That is shown in the mingled religion of †Gnosticism ; this in the speculation, which is specially called the modern. Gnosticism, interwoven by Heathenish thoughts, makes Christianity essentially a doctrine of Godlike power, it changes from the foundation outwardly, its ethically religious character, and transforms it in an imaginatively formed system of the philosophy of religion, for which faith has only the signification of a subordinate step of circumscribed knowledge. But modern speculation, which turns back through

* According to Cudworth, in his *Intellectual System*, has represented Pantheism the prevailing doctrine of all Paganism, and the source of a great part of the Pagan philosophy. We find Pythagoras representing the stars as divinities, and even man and inferior animals having a sort of consanguinity with the Divine Being. The Eleatic School represented th one immoveable Being as the only true Being. Virgil, in the *Georgics*, says—

His quidam signis atque hæc exempla secuti
Esse apibus partem divinæ mentis et haustus
Ætherios dixerunt.

The leading idea of Pantheism is "that God is everything, and everything is God. Though all mind, whether of men or animals, is God: yet no individual mind is God: and so all distinct personality of the Godhead is lost. The supreme being of the Hindoos is therefore, neither male nor female, but neuter. All the numberless forms of matter are but different appearances of God, and though he is invisible, yet everything you see is God. Accordingly, the Deity himself becomes identified with the worshipper."—[Tz.]

† Gnosticism may be considered as a compound of the Oriental philosophy, Platonism and Judaism. Its chief principle was to account for the existence of evil, and, therefore, could not reside in the Deity, who was all perfection, and consequently must be *without* Him: and, as there is nothing *without* or *beyond* the Deity but *matter*, therefore, matter was the centre and source of all evil: upon these principles they affirmed that *matter* was eternal, and derived its present form, not from the will of a Supreme Being, but from an inferior intelligence, whence they established two eternal principles.—[Tz.]

its Pantheism again essentially into Heathenism, comes already a world-historically formed principle of faith in opposition to it, with every decision for the principle of absolute knowledge, treats religion perfectly intellectually, God Himself only as a process of thought, the relation to Him altogether as a mode of thought and comprehension, that separation of it from faith, which expresses itself in the acknowledged principle. "Therefore let the believer draw the philosopher as this man draws that his own way : we let them have their faith, so that they let us have our philosophy."

While they are thus opposed in Gentilism, to the original and representative, Pantheism and *Intellectualism, checking a sound development, it is, as well under essentially distinctive conditions, in Judaism and in Christianity, holding systems as a moral law, the preponderating tendency to the moral willing and doing, by reason of which faith belongs not perfectly to the position, that is due to a religious life. Judaism is objective, especially a divinely delineated way of right behaviour ; subjective, a conduct, an obedience to the divine command. This obedience supports itself on faith in the divine lawgiving, and especially can the relation rest only on faith, for a plainly supernatural God. So Judaism indeed prepares for the principle of faith, and has exhibited in Abraham a prophetic type of the believer (Gal. iii. 7). But its peculiar spirit, its all-governing central-point, is still not faith, but the relation to God, in fulfilment of the law of His will. It has faith not as a centre, but as a supposition, and derives not from it, but from works, the right position of man to God. This stand-point, only under the transposition of positive law in the universal law of reason (*vernunft*), admits in the sphere of the world, which has indeed faith, that philosophical theory, which religion makes essentially a fulfilling of the moral law, as a divine command, and for the most part lets only the consequence of moral necessities be the acceptance of a higher world-order, and world-disposer. This theory remains not, as modern speculation, decidedly abrogating religion, but it lowers itself to a mere accident of morality, and thereby destroys the independence of the religious life, which is exactly suitable there, where a developed principle of faith is supported in its originality, purity, and inward power of fulness.

* Sir W. Hamilton considered Intellectualism as the most appropriate term for Rationalism.—[Tz.]

This independence of religious life resting on the perfectly developed belief, religion as an actuality of life founded in itself, we find only in Christianity. Christ has chiefly, when the heathen world scarcely resented the faith, indeed prepared the old covenant, but had not set up as the centre of true life and led to its perfection, became the finisher of faith, for the whole of mankind, the all predominant position in Christianity is given to faith, by reason of which divine salvation founds itself on the basis of faith ; and, as faith represents itself as the only corresponding way to the appropriation of this salvation.

Christ gives Himself, and everything, what He is and will bring to man, as an object of faith, the confidential moral appropriation, which shall prove itself as an admission of a truly saving condition in a peculiar inner life and its full gratification. The sense of His whole manifestation was—in the actual presentation of holy love, imparting the grace of God which makes man truly free, a redeeming and hallowing truth. In order to arrive at this point, He did not set up some testimony for the existence of God, or deduction from its essence and peculiarity ; He refers even not to the obeying of the law through which divine love was at first gained, but He spoke and acted out of the fulness of the most pure consciousness of God, and whilst He accounted on the non-destroying desire after the divine in the human breast in the direction of the Father to the Son (John vi. 44), He realized the holy, gracious love of God, in His own life, in so unmistakable direction and delineated it as at the same time clear images adapted to the soul, that every susceptible person must be captivated with. Thus He himself stood perfectly in faith, and offered the divine, whilst He lived, the salvation whilst He developed it, an immediate, actual appropriation of life, which will not say otherwise than “He rested everything on faith.”

In this way even His Apostles proceed, they bring the joyful knowledge of the salvation manifested in Christ ; they point Christ crucified standing before our eyes (Gal. i. 1, 3, 6), they call to repentance and reconciliation (2 Cor. v. 20). But they resign it then to that which is announced by them and in a peculiarly tried life, that it brings under the creative influence of the promised spirit its operations in the soul, and proves itself as a power of God to happiness. Everywhere there were actualities of life, which were represented, in order to operate on life, and indeed the actualities, which, because they could not be evi-

dently observed or merely knowable, but indeed including in itself by an inward life so proving divine salvation according to its nature only a subject of faith.

In the same manner it is clear, as only by means of faith can that which is offered in Christianity be received. If Christianity were essentially a conception of doctrinal maxims, so was its instrument the thinking intelligence ; if it were a moral law, so was its appropriation accomplished through the obedient will. But there is before all things reconciliation and redemption. This supposes something higher ; the confidential resigning itself to the redeeming power, the opening of the heart for the impression of the inner life, which we shall experience as making us free and bringing salvation to us. But Christianity will certainly still more absolve us merely from a weight and break down a partition wall. It has to form altogether the positive purpose, the new creature, the higher personality. But, a true personality is forming only the personal, and personalities as Christianity wishes them, born in a new life of full fellowship of God and sanctification, can only originate under the powerful influence of a person who, that which shall be called forth in others, even possesses in perfect measure. But by this everything depends therefrom ; that others come to this person in corresponding relation, and manifestly can the relation, which conditions the vital impartation of a holy personality to sinful man, only rest thereon ; that the soul is willingly open to the impression of this personality, to it lays the full courage and in pure resignation, what is peculiar to it, is peculiar to itself. Thereto belongs, indeed a recognition of this personality ; therefore even a knowledge, a willingness for its influence, therefore even a moral conduct. But what in the latter instance founds the living relation is not this recognition or willingness for itself, but it is the personal vital necessity originating from within, the whole life a comprehensive resignation, and which is even what we name faith. It is therefore right that the personality of Christ forms out of Christianity a creative principle, and indeed this personality in the full unity of God and man, wherein lies not only the power of redemption and reconciliation, but also the hallowing vital creation for all ; so can it not give to that period, and at the present time, as well as before the eighteenth century, another way to Christianity, as the one that we enter with this personality, and in it with God through

unconditioned confidential resignation in living fellowship. And another method of full participation in Christ is never conceivable, than the strengthening and increasing, that we expect in this fellowship, that Christ gains more and more in us, and our whole life another form; that under the influence of His personality is generated according to His image a newly *created personality*. This is the spiritual glorification which runs through the whole history, His glorification in the individual and in mankind apprehended by Him. But inasmuch as this effected originally, and always only through faith, faith appears as the essential organ of Christianity, and Christianity represents itself, even on the subjective side, as the religion of faith.

If in such a manner in Christianity, as well on the objective as on the *subjective side, everything rests on faith; and this is even distinguished before every other religion as a religion of faith; so will even that interpretation and that formation of Christianity only correspond to its essence, which brings this to the perfect recognition. The Evangelical Church came into existence through the Reformation. Here faith is elevated not only according to the glorious image of the Apostle Paul most distinctively as the only way of salvation; but also the nature of faith, in its whole truth and profundity, is recognised as in no other Church. It is especially made authoritative, completely and justly; that the peculiar vital point of faith, the confidence, the trust, the resignation, that it has chiefly the determination to be the organ for the appropriation of Christ; that in Him lies the distinguishing point for the whole position of man to God, and that is determined in such a manner, from this central point, everything in the life of man that can be said with justice; as man believes, so it is; it distinguishes according to his faith and forms itself according to his whole existence.

* Sir W. Hamilton explained the terms "subjective and objective in the philosophy of mind: the former denoting what is to be referred to the thinking subject, the Ego; the latter, belonging to the object of thought, the Non-Ego. The exact distinction of subject and object was first made by the schoolmen, and to the schoolmen the vulgar languages are principally indebted for what precision and analytical subtlety they possess. These correlative terms correspond to the first and most important discussion in philosophy: they embody the original antithesis in consciousness of self and not-self,—a distinction which, in fact, involves the whole science of mind: for psychology is nothing more than a determination of the subjective and the objective, in themselves and in their reciprocal relations. Thus significant of the primary and most extensive analysis in philosophy, these terms, in their substantive and adjective forms, passed from the schools into the scientific language of Telesius, Campanello, Spinoza, Leibnitz, &c. Deprived of these terms, the Critical philosophy, indeed the whole philosophy of Germany would be a blank." In Christianity, the objectivity is the realization in Christ of God and man, a perfect unity, and the revelation of the brightness and express image of God the Father in the Person of God the Son: the subjectivity, the reception of the heavenly gift, through faith, on man's part.—[Th.

If we take faith in this sense, it is even far remotely, somewhat included in itself, isolated, and prepared for itself an enduring actuality of spirit, rather the root and central point of a life organically developing itself. As the heart is placed in the central point of the physical life, on the one side, it has this life for a supposition, on the other side, it is progressively generated; so is also faith a life-centre of powers which it receives on the one side, on the other side to a creative production. Faith holds itself susceptible, whilst it appropriates Christ and the powers of salvation presented in Him: producing, whilst it forms from this appropriation a new life. In both relations faith represents itself to us as an organical, as a life-whole.

In the next place, indeed, in reference to its condition and its appropriation. The condition of the Christian faith is God and His redeeming manifestation in Christ. With this there meets us a conception of an actual salvation and truth of salvation, not only of infinite fulness, but also, whilst it forms the Person of Christ, the all-comprehensive centre of life, of so well-organised and conclusive unity, that no part can be existing without the other in its essence. A totality of life of such a nature cannot be comprehended and grasped through some individual and distinct spiritual activity, but only through an original and ever-progressive act of the Spirit in the totality of its life. Here it is of weight: the whole for the whole, a perfect and undivided for the perfect and undivided. The giving up of Christ for us was unconditional; so must even our giving up to Him be unconditional. He includes in Himself in a personal unity, the whole fulness of the divine life; so must, even whilst He enters in our inward man, and in this becomes a creative central point of life, the condition which forms itself from this central point outwardly, one included in itself, undivided, and well-arranged.

By this faith is then also organical, in so far as it stands as a living fundamental component in the midst of a comprehensive whole, in so far as it has a necessary supposition and a like necessary result. The limit of faith is, that man, whilst he receives Christ in himself becomes a new God-pleasing personality, a child of God. The creation of a new personality, in which his outward existence includes an unbroken progressive man, as indeed we have made clear above, not only the origin of one hitherto, not yet existing, but the death of an old life in itself.

This death of the old, of its sin and transgression itself a conscious life appears through faith. It is the supposition of faith, because only in proportion, in which we discover our sin, and our transgression itself we direct or rather submit to the divine judgment which is to humble us under this, a longing after the divine salvation which can be there. On the contrary, the origin of a new life is the consequence, the creative operation of faith, because this results by virtue of the new principle, which we have appropriated to us in Christ through faith.

The essential proof of this new life is love. It is, in so far as we see in the realization of Christ in the individual next to faith the second fundamental element of it, as to it we have in like manner to direct our aim.

CHAPTER XVII.

LOVE,* AND ITS RELATION TO FAITH.

"A Christian man lives not in himself, but in Christ and his neighbour; in Christ through faith; in his neighbour through love." In this manner Luther recapitulates in an Apostolic spirit subjectively the essence of Christianity, whilst he at the same time indicates the inseparable suitableness of faith and love, but at the same time even, because the Christian man at first lives in Christ, and then in his neighbours, the higher originality of faith.

* Some of the inspired writers represent God and Christ as enamoured with the soul: and the Church is called the Lamb's wife. With what fervent and endearing epithets is she spoken of by the prophet Isaiah: "for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God—for the Lord delighteth in thee—as the bridegroom rejoiceth over the bride, so shall God rejoice over thee."

In the heathen world we find the importance of this principle of love. Cicero could not carry the disinterestedness of friendship to a greater height, than by requiring that our friend be dear to us of himself, without any other motive, as we are dear to ourselves, without any hopes which excite us to that love. Self love, in this sense, is doubtless the perfect model of disinterested friendship. Horace, though of Epicurean principles, has argued upon the same principle for the union of friends among themselves: for speaking of the philosophical conversation he had in the country, he says:—

— Utrumve
Divitis homines, an sint virtute beati?
Quidve ad amicitias, usus rectumve trahat nos?

If from this truly evangelical stand-point, modern time is in many a stratum of society, especially such in which it prevails, what has been named lately a medium formation, so far in fault, that it partly recognizes it no more, partly openly subdues it, they will, in the place of faith, of which it is not to be doubted, that we have to regard it according to Scripture and the nature of the thing as a fundamental principle of Christianity, and apply another principle, love. And indeed either thus:—that they separate both and will have a love behind the impulses of faith, at the expense of its power and accuracy; or thus, that they unhesitatingly regard both as oppositions, which are included as then, a most modern opponent of Christianity, who to faith knows not how to say something sufficiently bad, even proceeds so far as the assertion, “faith, according to its nature, is uncharitable; but love is in itself incredulous.”

Such opinions, which are far spread and although mostly in more moderate expression, even more recent experiments of ecclesiastical formation lie at the foundation, are necessary to us, to comprehend this point more closely, and to investigate the relation of faith and spontaneous love.

Notwithstanding the excellence of this principle, it has been made a shelter for enthusiasm. A striking example of its abuse may be seen in the rapturous effusions of Madam Guyon, composed during her long captivity in prison. The following are specimens:—

Tu l'entends, mon Seigneur,
Cet amoureux langage
Ignoré du faux sage
Goûté du chaste cœur,
L'amour a son ramage:
Tu l'entends, mon Seigneur.
Je vis en liberté
Quoique dans l'esclavage:
L'amour pur met au large
Le cœur, la volonté
Dans ma petite cage
Je vis en liberté.
Les maux sont mes délices,
Les douleurs mes plaisirs:
Le plus aigreux supplice
Le but de mes desirs
Et tous mes exercices
L'amour et les soupirs.

Such extravagances may be regarded as serving the purposes of superstition, and not the cause of God. By the love of God we would understand “all those affections of mind which are due immediately to Him from such a creature as man, and which rest in Him as their end. As this does not include servile fear, so neither will not any other regards, how reasonable soever, which respect anything out of or besides the perfection of divine nature, come into consideration here. But all fear is not excluded, because His displeasure is itself the natural proper object of fear. Reverence, ambition of His love and approbation delight in the hope or consciousness of it, come likewise into this definition of the love of God—because He is the natural object of all those affections or movements of mind, as really as He is the object of the affection, which is in the strictest sense called love: and all of them equally rest in Him as their end.”—[Tr.]

There is no doubt that the essence of Christianity according to its subjective side is rightly pointed out, when they assert of it even the exact counterpart of what has been said. Faith and love are so inseparable, that it can neither give true love without faith, nor true faith without love. A faithless love is not true love, a loveless faith no true faith. In their beginning as in their completion, so far as the latter belongs to the earthly existence, both are placed with one another and are reciprocally conditional in their development. But the relation of both to each other, is this, that it distinguishes faith, because it is the most inward, most original relation to divinity, and mostly distinguishes beyond the vital position of man, the peculiar fundamental character is suitable; love, on the contrary, the character of unfolding the life on this foundation, faith is the inwardness of love, love the outwardness of faith, faith the root, love the blossoms and fruit. However, it is not sufficient, to give these mere assertions, we have to prove them, and therewith to demonstrate, that we comprehend rightly therein the essence of Christianity, as it is and shall live in us.

In order to determine the essence of love, we can show then, in the next place, as the counterpart of that which Luther, in the place cited above, expresses in the word, "live in himself." The disposition of opposing love is that by reason of which the I refers itself to itself, includes itself in itself, seeks itself and its own, but uses others for a medium in order to attain its own; it is in a word the self-seeking, the egoism. In opposition to it is love, the going out of itself and entering in another, thence sympathy; the offering itself to others, in order to perfect them or to increase their welfare, thence reciprocity; in a word, the life in others, the giving itself up as nothing, forgetting, denying, in order to be something for others (1 Cor. xiii. 5).

Since love, in a higher sense, has its place only in the circle of personalities, which is determined in moral life, and moral society, so its peculiar and highest condition is the personality. Therefore, the peculiar personality which it is able to offer, is the best, the final aim, which it can strive for, the moral and eternal salvation of the personality, to which it is related; the highest aim, which it is able to attain that inward fellowship of the personality, which its moral life demands, most successfully, without endangering or destroying it in its independence and peculiarity. Indeed love comprehends the nature-side, and the outward welfare of the

personality, which is its subject, but its true final point is its inwardness and eternity. Love offers even an outward medium of help, advancement, and perfection ; but that which makes it love, is not this presentation of the externality, but the presentation of the heart, and of the inward life, proving itself therein the self-resignation (1 Cor. xiii. 3). Love founds even an outward fellowship, but its highest point lies therein that it is the bond of perfection (Col. iii. 14) in the fellowship of the soul. So is love, that in the most inward participation, and the most complete impartation, proving itself, self-resignation, which restores a free fellowship, comprehending the whole life, but especially directed to its highest point, and unity of its moral personality, and therewith proves itself as the spiritual power, through which alone it can be aimed at, what we call the kingdom of God in man.

If we take love in this sense, we shall not hesitate to concede indeed for a moment, that it is a fundamental element of Christianity, and belongs inalienably to essential definitions of its essence. This is so much the case, that one can call Christianity in the same manner, in an eminent degree, the religion of love, as we have named it the religion of faith. Not only that the whole law and the prophets is comprehended by Christ Himself in the command of love (Matt. xxii. 40), that Paul shows the same as the bond of perfection (Col. iii. 14), that John finds in it a great mark of God's Sonship (1 John v. 2, 4, 22), that in general the divine kingdom of Christianity is only to be thought of as a kingdom of love, but it adds something here even still peculiar, a perfectly peculiar and fundamental feature. In Christianity everything proceeds from it, that God is love, the infinite, but at the same time essentially holy love. In opposition to a sinful generation, can love prove itself as a commiserating love, as grace and condescension, as an imparting itself and resignation to God, in the derivation from Him, as a participating, entering in, not merely of the inferior, but also of the impure and rejected, in order to hallow and again to extol it. It is the commiserating love of the Father, which from eternity determined the redemption of man, and the condescending, self-sacrificing, serving, and in the serving self-resignation, even the love of the Son, disdaining not even the meanest, the most sinful which he accomplishes in the period of redemption. And even this fundamental feature, which gives to Christianity, from its

commencement here, the most peculiar impression. Not merely is it love, for the most part, which Christianity announces and where it is living even truly proves, but it is always, at the same time, turning itself to the mean, serving the insignificant, seeking the lost, assisting the bodily and spiritually poor, calling the sinner to repentance and faith, in a word, the commiserating love which the soul of Christianity forms.

But in that Christianity exactly stands alone. The commiserating love is no ancient virtue ; the Grecian world in the whole fulness of its knowledge, knew nothing of this lowly, submissive, self giving up, and without hesitation, it was opposed by the pride of the Romans. No wise and great man of antiquity places the true elevation in the free condescension and humiliation, and to no single pattern did it correspond, that should wash the feet of His disciples or those under Him. Judaism stood near to such love. But as it was necessary, even on this point, to break through the Jewish selfishness and particularism, it shows outwardly to them, what the Lord has spoken, especially the striking parable of the good Samaritan. Christianity chiefly—the Master on the point—who associated with publicans and sinners, who drew around to help the people, who sanctified, through a peculiar type, not only suffering but also commiserating—both devoted the action of commiserating obliging love as a service, which is also worthy of freedom and the highest place : Christianity has broken through chiefly even in the exercise of such service all the limitations of popular and religious enjoyment, and made it truly human. This fundamental feature of Christianity hath even one great part very accurately perceived, whilst He in its distribution of religion, according to its relation to what is above us, what is in us, and what is under us, points to Christianity the third step, and this, because it is in lowliness and poverty, in reproach and misery, in suffering and death, something divine, certainly in sin perceives a means of advancement of holiness, regards as a last point to which humanity could and must belong. So is love indeed the royal seal of Christianity, its eternal foundation and its most pure effect, “I will have mercy, and not sacrifice” (Matt. ix. 13), it remains one of the fundamental words which the Author of Christianity has spoken. But in what is said there lies even indeed, that a love in a Christian sense cannot exist without faith. All true love rests indeed, on the one hand on confidence and faith ; and

on the other side, comprehends itself in a very high perfect love, the love of every one is the sure ground only through the mediation of faith. This is considered altogether naturally so.

This apostle has said, "God is love" (1 John iv. 16); he utters also the deeply significant word, "therein is love, not that we first loved God, but that He loved us, and sent His Son to be the reconciliation for our sins" (1 John iv. 10, 19). This word is here proportioned for us, and from the internally perceived truth is productive of the same as love, as love is, very remotely able to enter in the place of faith, rather even originates only from the living faith, and indeed human love regards not less as the perfect love of God. Indeed, if it be doubtless, that, as fire is kindled from fire, so all love is kindled from love: it thus points us to that love indeed in the circle of created life in a preceding love through which it is called into existence: but all love of created being under itself in an uncreated first love, which is the final inexhaustible fountain of love, which holds and carries as the highest creative, animating and preserving power, the natural and moral order of things. But even this love preceding, which generates ours, we can only be certain and participating through faith. Love is the most independent in what it gives. It cannot command, it cannot be formed arbitrarily; it originates throughout by an independent method, by reason of a collective impression, which brings its subject in our inward man. If we look at this in the next place, to the human personality, it makes this impression on us, which love calls forth; then, if it promises us, what supplies our existence and life, it demands and elevates. By this it nevertheless originates only a beginning of love, which still can be transplanted multifariously with selfishness. A love, which is worth the name, increases not out of what it does and performs for others, but out of what it is to us, not from its action and peculiarities, but from its personality and disposition. To this must the personality include and impart itself, it must give itself up and since even in the independent self-resignation love subsists, so is it love which love calls forth. But exactly this love is even that also which cannot be seen and proved. The action and expressions which proceed from it, evidently lay themselves down; but the love which stands behind that and gives those actions and expressions their chief signification and value, the disposition which animates it cannot be demonstrated under constraint, but only laid hold of in moral

confidence, therefore to be believed. Thus is faith, indeed, the unrefusable condition of human love, there, where over is elevating of its condition, imparting itself in love, is really worthy of love; and even thus originating love if it shall be respected and enduring, will find its true way, only in the mutual divine love. But Christianity will, and the morality which arises from it, that we shall not only love that which is complete, and advanced in us, love as worthy of love, that which presents itself but also that which is opposed. And indeed we shall not merely love that, whose personality, though it is included in itself, still only could present to us something very necessary, but even Him whose personality must repel as the publicans and sinners, the morally degraded and the personal enemies. Here, now, since love must originate in an independent manner, but the reverse must be inflicted, that it cannot be called forth of itself, we are pointed to a higher ground of love, and this higher ground of love can nowhere be found, except in God. Where we cannot love from ourselves, then we must love from God. But in a love from God, when the certainty of the divinely ordered destination of man, and of the divine imagery of that single man becomes in our hearts for a free and vigorous impulse of efficacious sympathy, which turns not itself away from the lowest and most wretched, which strives even to rescue the most reprobate; in a love from God, which we strive after in the conscience, that He will pardon us, even to pardon the offender and to demand his true best; in a love from God when we, even there, where coldness, reserve, and hostility meet us, permit not the holy fire of love to go out, because even God has loved us, "whilst we were yet enemies," and hath given His Son to die for us in order to present us in Him in anticipating love. Here, principally, it is where the compassionate love of Christianity has its place, a love which has its root not merely in faith, in the higher determination and divine image of man, but in the self-experiencing grace of a holy love. But if we are thus with our love, the higher it ascends itself, about the more, pointed to God and in its final origin from divine love, so will it become even only about so much the clearer, that it increases from faith and is not conceivable without it.

Indeed few will not say: one can certainly love God without something further and immediate, and it needs not thereto the interposition of faith. But this is only a deception with which

it rests on the Christian hypothesis. That man who shall come to God, must believe that He is, and that He is a rewarder of them that seek Him (Heb. xi. 6). But then and chiefly must that man, who shall truly live to God, have a consciousness of what God is in itself, and His works, beyond all that is lovely and worthy of love. For although in the circle of humanity, is a fellowship of life, which rests on that which is included in itself, imparted and given to the personality ; so will it rest thereon, about so much the more the relation God and man, not merely that man gives himself to God, but also that God unfolds Himself to man, and offers itself as the absolute object worthy of love, proving Himself as the love itself, and indeed as holy love.

But has man even estimated his God as merely a subject of love? Can he so perfectly love God immediately out of himself? Then had he not endured a thousand years, before the great word could be spoken, "God is love," before the absolute union of holiness and love of God come to the perfect consciousness. Then it became not, when that word, and this certainly entered in man yet still endless even in the sphere of the Christian world, which in its heart knows nothing of it, and in its life was not perceived. This is only explained, if we thus comprehend the matter ; love of God is objective and in its proof indeed always there, but for us it is only there, if we trust to it, therefore, through the interposition of faith ; and, indeed, this is of value, not merely in a referential method to subordinate revelations of divine love in nature and human life, but also from its highest and perfect mode of proof, which in the last step should serve thereto, victoriously to overcome every opposing thing in the soul ; of its making known in Christ. Even the traces of divine love are doubtless impressed on nature and revelation ; but, as a celebrated astronomer said, with justice in a certain sense, he had sought in all the universe, and could nowhere find a God, so can one say thus even of divine love. The world manifests it so, that it at the same time conceals it. The creation only becomes to us the revelation of divine love, when we, independent of its manifestations, carry the consciousness of it indeed in the soul, when we contemplate the world in the light of God. If this be not the case, it encounters much opposition, in that case, but more in an unimaginative understanding and immeasurable power, than an infinite love. Even the religions decay, which find

the Divinity in nature, still far from the knowledge of it as holy love. A fuller proclamation of divine love we have in the moral law, in the history and tendencies of human life, but at the same time even harder contradictions. Near to that natural philosopher, who found God not in the creation, stand the celebrated historians who found him not even in history, and are not disposed to it, to hold a power of destruction for the ruling power, as a power of love. At all events it is far more the universal judgment, the compensating and balancing justice, the Nemesis, what is known in history as love. More clear indications do not seldom show the fitness of individual human life. But here, as in the destinies of nations, great and harsh enigmas are always at the same time proposed, with their solution they hold fast as confirming the opposing thought, frequently wandering from the idea of an all-bearing love. Even here it is not the experience, which suggests to us this perfectly convincing idea, but we must have this before indeed in spirit and soul, therewith it explains to us the world and human adaptation and explains therein the antecedent complications.

Everywhere, therefore, we are pointed back to the peculiar consciousness, from the natural as well as moral order of things. But the consciousness itself, how does this belong to a safer inward existence of the divine love? Certainly only through faith. For if the divine love is everywhere not able to be demonstrated in an immediate and constrained manner, so can it only be made use of through an act of moral trust as a real thing. With the human consciousness, it has, nevertheless, again its own peculiar condition. For a thousand years the perfect idea of divine love arose not, but since it has arisen it is made authoritative only through contest, and is maintained only under fluctuations between more and less certainty and doubt. Therefore, there must be some opposition to this idea, and to its security in man. This opposition is what separates us internally from God, and obscures his image in us. It is sin and its root selfishness, the reverse and natural restraint of love. The consciousness of sinful man can by no means generate the idea of perfect divine love, and hold it with full confidence; it has, either only an unknown, obscure, gloomy God, or, if the idea of God clearly lives in him, essentially only is the God, the lawgiver and judge not the God, the holy love; it perceives the divine will necessary as a repelling indignation, as anger

not as compassionate and assisting grace. If the decisive revolution shall now enter into the consciousness before itself, by reason of which in the place of the dejecting fear of God or gloomy aversion before His mysterious power, the clear elevating certainty of His infinite love so can this, because the sin-obscured consciousness is not able to form out of itself, and to assert under all fluctuations victoriously, only thereby happens that there is presented to his experienced view a proclamation of the holy love of God, which alone corresponds with the whole power of the actuality and in the appearance which the representation of perfect love alone corresponds to, in the form of the personality, penetrates in the consciousness and in man, whilst it brings in it at the same time the dominion of selfishness and sin, generates a new life, which, through its inward relationship to divinity, ever becomes perfectly participating.

Thus the highest actual proclamation of holy love of God we have in Christ, the Son of God, the Redeemer. Here it is not as in nature, the broken, and therefore less pure, stream of love meets our spirit, but an exact direct stream; love itself, is immediate in the moral jurisdiction, the personal which meets us. And this love is not as formerly everywhere in human love became dim through selfishness and sin, but it is the plainly pure offering itself unconditionally, therefore, indeed, for the sake of its nature, perceived as divine; but at the same time even the love to a single personality in the whole history of man, which is allowed to say of itself, that it is one with God, which at the same time makes an impression on the susceptible person, that in Him dwells the fulness of the Godhead. In opposition to this personality it might be able to generate itself even the all-overpowering certainty of divine love, and now could the disciple, who had dwelt in a most internal manner in this personality, express even the word until now unheard of: God is love. This love chiefly in which the essence of the creative, obliging, commiserating love of God represents and imparts itself, elevates our consciousness completely beyond the limits of selfishness, sin, and courageous doubt: it convinces us that God is greater than our heart; it expels all fear; it explains to us nature, and the nature of man, and permits us being poured out in our hearts, to view everything in the light of which, without being able to form from nature and history, or to the peculiar self in its whole

purity, to require for the solution of the amazing riddle of human existence. So is Christ the all-illustrating love, the human, personal manifestation of God, it is the holy which has in its individuality and all-overpowering life-power a signification for the whole human race. But for those of us it is thus only, if we do not only open the spiritual eye before it, but even what lives in it in right susceptibility of heart, permit to operate on us : when we grasp the love in it which proves itself in confidential resignation, where, therefore, through the mediation of Christ, it makes clear the image of Christ to us (John xvi. 14), and the divine love revealed in it pours into our hearts (Rom. v. 5) that which was in Christ, becomes in us for a creative power of a new life. But all this together, this manifestation of Christ, this confiding resignation in Him, this drawing in has operated by the Holy Spirit which lived in Christ in our peculiar inward life, that is even faith ; and so we have the true, sure, perfect love of God and man only through faith, and indeed in its perfection only through faith, which even receives in itself in Christ the personal, which is become divine love in its purity and holiness.

But if we thus bring love back to faith, so is as already clear from what has been said, the relation of faith and love to be comprehended as in succession mechanical, but as an organical existence in and together. Faith is not at first pure for itself there and then, love originates from a willing faith, but love is placed indeed at the commencement of faith. For faith is in the sphere of Christianity, that is to say, of bringing religion to its purity and independence is certainly the appropriation of the holy love of God manifested in Christ, and this appropriation of love cannot indeed in its first beginnings be thought of without an emotion of love in the soul.

Still more, this is authoritative from faith in its further development and conclusion. The fuller and deeper he forms of that which is comprehended in Christ, "grace for grace" (John i. 16), the more it will become even itself, immediately creative in reference to the love, and of that, God and Christ evermore a corresponding proof : until at last love appears, as both the great apostles delineate it, who speak of faith and love ; the love which in self-renouncing, loves Him who at first loved us, and in Him his brother (1 John iv. 19, 21) : which rejoices not at all in unrighteousness, but in the truth, which seeks not

its own, and is not easily provoked, beareth all things, believeth all things, hopeth all things, endureth all things (1 Cor. xiii. 4—7). For as all this increases conformably from the living faith, so there are even things which only love accomplishes, that have faith for their ground : whilst a love which supports itself of itself, or entirely opposes faith, remains resting on the point, and overcomes the danger a thousandfold, only to seek its own, and is not easily provoked, only to consider itself in that which immediately benefits it, and only to bear what is of a similar disposition with it, therefore to overthrow in part of what it shall be.

In such a manner is faith the fountain of love—love, the consummation and vital fulness of faith, both so inseparable, that in their purity one cannot be thought of without the other. But still, because faith makes a distinction about the most inward position of man to God, and the instrument is for the appropriation of the divine vital fulness, it must be known as especially the original fundamental, creative. But love is shown with the same right as the greatest and highest (1 Cor. xiii. 13), because it is the completion of faith, faith is outwardly formed to the whole vital fulness, because it, as the bond of perfection, never ceases, whilst faith passes over into sight, hope into actual possession (1 Cor. xiii. 8—12).

CHAPTER XVIII.

THE CHRISTIAN COMMUNITY AS A CHURCH.

With this we believe, corresponding to the objective side, even to have rightly determined the subjective side of Christianity in its fundamental components. In the meantime we have thereby only taken into view a single point of faith. But Christianity shall not merely be condition for an individual, but a condition for the human race : certainly, it can fulfil its destiny even in the individual, truly and completely, only, if it at the same time it is a complete condition. Thus Christianity demands society which being regulated according to its nature, must be comprehended in a well-formed unity. As a regulated society we name Christianity a Church. Although we have now to look on, as

the essence of Christianity expresses itself correspondently, even in this resolution of the subjective to a living whole, in the Church.

It is in the next place evident, that Christianity, if it should be brought to the full truth, and fulfil its mission, must bring forth a Church. Christianity announced itself at its first appearance, as God's state, God's kingdom; it is said at the same time, God's kingdom was at hand (Matt iv. 17), is ever among men and in them (Luke xvii. 21). This kingdom then, though it is named the kingdom of heaven, is not something only beyond this world, supra mundane, ideal, beyond a doubtful truth, but some truth actually implanted. And if the kingdom of God, according to the one side, in so far as it shows a state of absolute perfection, indeed, can be comprehended as an idea, as it is, still even a true, only a divine idea thereby, that it is always comprehended in its realisation. If it be now the kingdom of God indeed, not a kingdom of this world (John xviii. 36), therefore, what one otherwise names a kingdom or state, in principle and in formation, not to be placed equal: so can it be named a kingdom or state in some one well-founded sense, only then, when it at least agrees therein with the civil life, that it is arranged, organised an ordinary society, and in this is a peculiar life: and since this arrangement and organisation cannot be that of the state, so must the society in which it is realised, develop one form, the civil commonwealth, distinct laws, and peculiar to itself.

What has been said arises, even immediately, from the nature of Christianity. Christianity impels us indeed to society, because it is for the most part a religion; for all religion, because it is referred to that existing God-like, not merely for the individual and from the God-like where the whole of man comprehends a great circle of it with peculiar love, forming society according to its most inward essence. But, even as a peculiar religion, it impels thereto, for its whole nature is so formed, that it is satisfied only in society. We wish here not to speak of it, that Christianity in an eminent manner is the religion of love, and love is in itself the bond of friendship. But, after that, we must point to, as in and with the origin of Christianity even overthrows the formation of society from its foundation. Christianity, as we have seen, originates in us thereby, that we receive Christ, and in Him divine salvation, that Christ is formed in us. But, whilst we admit Christ, we

receive therewith immediately as well the impulse, as the power to the highest and perfect union in our inward man. The relation to Christ can never be merely the relation of one individual to another, but it is in its root and in its whole development a relation to the divine-human Redeemer and Reconciler. But Christ is not the Redeemer and Reconciler, the restorer of Christ for this or that man, but for all, as many as are susceptible of it; and He is this only, whilst He as the Prince of Life admits them as the head of God's kingdom into His fellowship, which is ever at the same time even a fellowship with all those whom Christ hath admitted also as members. We can by no means, enter truly and vitally into fellowship with Christ without at the same time entering into fellowship with all those for whom He is the Redeeming Head, the Author of God's sonship, we know the Head to have not for Himself alone, but we have it as such always only in inseparable fellowship with the members. At the same time it is evident, that, because Christ is formed in us, but this shall not happen through annihilation of the divinely arranged, personal peculiarity, but through its glorification, this must be a different formation, and this only, whilst these different formations are completed, whilst it is a spirit which proceeds from Christ, whilst it co-operates in manifold gifts to one, can accomplish the full representation of life and essence of Christ.

Thus, a life necessarily perfects itself from Christ as the creative central point, which radically is a life of fellowship, and because it is represented in one carried by this spirit, and the same limit of active co-operation of different peculiarities and endowments, must be an organized body and in the organization systematic. But, a vital fellowship, which organizes itself thus from Christ as to the divine and human Redeemer, and on the ground even of this actual redemption, must necessarily bear in itself a full peculiar character, and can in no other nature of vital fellowship coincide. Therefore, we say, whilst we name this living society a church, that Christianity from the inward necessity of its essence outwardly produces a church, and that this church is a vital formation of a peculiar nature.

But, in the same manner it is clear, on the other side, that among all religions it is Christianity only which in a true and complete sense can have a church. By a church, we indeed comprehend the religious-moral fellowship pure as such, the

religious fellowship without intermixture or heterogeneous component, but merely therefore, even in its full independence. For this the foundation has been chiefly laid by Christianity, because in Christianity chiefly religion has appeared pure and perfect as a faith, founded on the idea of actuality of life, on this ground unfolding itself as independent self-life, and therefore able to procure for itself an enduring vital fellowship. Except Christ was, as this is even the case at present, still in all other religions without the Christian, the religious life not truly independent, but placed in inseparable relation to other elements of life, especially to those of ordinary legislation, and civil legislation. Therefore it is a question, only then, whether out of this in the originating intermixture the religious predominating, and the civil was subordinated, or the moral predominating, and the religious was subordinated. In the former case originated the state of religion, whose organized form is the Jewish theocracy, in the other case the religion of the state whose representation we truly find in Romanism, even the religion treating essentially under the point of view of legislation and politic. In opposition to both, has Christ brought back religion altogether to its peculiar jurisdiction in the sanctuary of the soul, in the most inward part of the disposition, and it completely has made for a matter of faith, therefore, of the most free confidence, of an inward resignation, of a most personal conviction and experience, and even therewith perfectly independent. He has not therewith held Himself, indifferent towards the ordinary and civil condition; rather He wished, doubtless, that the spirit of holy love which He planted in man, even penetrates the civil order. In the same manner hath He founding an independent religious life, withdrawn somewhat the moral order or wished to meet it, rather hath He said expressly one should give to Cæsar the things which are Cæsar's (Matt. xxii. 21). But indeed He hath not wished it, neither that the religion which He founded, is Himself the civil legislation, and gives to the state immediate directions; neither also that it receives laws from these, or in general from a jurisdiction lying outward to it, but He has Himself treated it as something relative pure in the relation between God and man, as something founded in itself, and independent, and therefore from the change of its outward condition, as this can be even significant and influential, still in its inward germ independent. The same character must even the increasing society bear from this religion; the character of

one holding itself free from heterogeneous elements, in itself independent, in a free, not legally commanded conviction, resting on a religious representation of life; and in so far as we find this only in Christianity, we say, that only Christianity, in a true sense, has a Church.

In the acknowledgment of this principle we cannot make even opposing appearances go astray in the sphere of ecclesiastical and universal history. For if it is shown here equally, that even Christianity has intermixtures, partly experienced very powerful intermixtures, in all the jurisdictions of life, and the Church, especially in its place in civil jurisdictions, entirely commits as well as bears many encroachments; thus these manifestations are presented with a deeper aspect, as corruptions, as signs of apostacy from true Christianity, as relapses, either in the Jewish theocracy, or in the Heathenish state Church, and it becomes by a just estimate of these observations, only about so certain matter, that Christianity exists so true as an independent belief, in the same manner so certain must correspond even the inward independence of faith, with the outward independence of the Church as a fellowship of faith. But it shall be comprehended in a truly Christian spirit, only then, when it is considered as subsisting together with the recognition of the state as of a divine ordinance and is not mistaken with non-separation from the state, or of some one, according to a divine order of an authorised higher jurisdiction of life.

If the matter be thus laid down, that Christianity is even as well a religion, which must have a church as even that religion, which only in a true sense can have a church so it will be certain to be accounted the church for the essentiality of this religion. But, if the Church belongs unmistakably to the essence of Christianity, supporter and preserver, we shall have to see everything at the same time what forms the essence of Christianity, to seek in the Church, but even only what corresponds to this essence, in the Church as true and valid. From this standpoint it could, we wished to go to each point, be yielded a fruitful isolation. According to the plan of our representation, we are, nevertheless circumscribed thereon; to make clear the immoveable life-centre of the Church, its necessary foundations, its unnecessary vital proof and its highest limit in such a manner, as this arises from the essence of Christianity, and as it, where it is not found in the truth of the Church, still, always must be comprehended as its peculiar truth and highest postulate.

If the Church shall be the representation of Christianity it can have no other life-centre than Christianity itself, this is Christ in His divine and human Personality and salvation-creating activity ; He, the Redeemer with His Spirit and His gifts. The whole previous consideration hath shown, as Christianity has not yet come for the unfolding of Christ ; but Christ has unfolded Christianity after a human manner, so can we now altogether, say this, even of the Church. In Christ and the Spirit, proceeding from Him, lay originally and still lies at the present time the power ; in the same manner are appropriated the individuals, and make the instruments of its life, so even in such a manner, the incorporated in Him to unite under Himself, and under them, to restore as through Him, the formed Personalities, a fellowship of free co-operation.

Thus it is formed always from Him, as to the creative central point from the Church. He is its head, she His body, individual believers are the members, that with peculiar endowment and therefrom originality, more peculiar determination (Eph. i. 23 ; Col. i. 18, 24 ; 1 Cor. xii. 12—27). Only this origin of the church is to be regarded as the one truly corresponding to the essence of Christianity : from Christ comes out the church, not from the Church ; Christ is and always remains the last, highest, distinguishing limit of the Church. As much of Christ as there is in the Church, so much is it a true and living church ; as much as He is wanting to it, so much is it untrue and lifeless ; as much as He is repressed in it or altogether denied, so much it is corrupted and anti-Christian. An equality which receives weight from that restoration, that animating improvement of the Church. The Reformation is never regarded there, where Christ is wanting but always only there, where it is led deeper within Him, where He is placed powerfully in the midst, and the fulness of His salvation-power is placed efficaciously in activity. Now, where there is a living Christ, there can be a Church ; but, where He is in a truly living manner, there it is even not wanting.

If Christ is such a life-centre of the church, and faith alone the suitable instrument for the reception of Christ ; faith will be regarded without doubt as the foundation whereon the church is built up : nevertheless, faith in the sense that we through it become partakers of Christ, just as if all blessings of divine grace and vital power were given in Him. It remains an immovable foundation of the church, that it is a fellowship of faith. But

every other, what otherwise happens in its sphere, hath value and signification only in the measure, as it stands in organical connection with the vital root of faith, which again even draws its power of nourishment from the church. Necessary for a complete outward formation, and for a regulated duration of the Church, are indeed even still other things, in relation to which, because they are held together in the most accurate manner, with faith, it easily appears, that to them is subjoined a like fundamental character, and thereby the signification of faith is weakened. Since from this arises an injury to the Church, so is the matter to be brought more closely to view.

Certainly, next to the Church, is even necessary a knowledge of its faith. For, where it is truly believed from the heart, there it must be acknowledged with the mouth (Rom. x. 9, 10), and such a confession is a thing not merely of the individual, but for all, even society, which certainly, even thereby, chiefly gains an acknowledged and well-defined form, and realises itself as a Church, the faith on which it is founded, gives it a determined and firm expression, an inward satisfaction to itself, its members, as sure signs of knowledge and union, except that which remains as a witness and a proved truth of salvation acknowledged by it. Not less necessary for the perfect life of the Church, is the formation of faith in idea, the dogma. For faith has certainly an import, it includes in itself in an inalienable manner, even a momentum of knowledge, it seeks, therefore, from an inward necessity, to become clear beyond itself; and even this comprehensive fortress of the substance of knowledge in faith, in so far as it has been accomplished with the corresponding scientific means in the Church came to be recognised, and through such recognition is elevated high beyond the mere hypothetical subjective, we call the dogma. Finally, an ordinance of doctrine is necessary for the surer condition of the Church. For, if the Church, according to its nature rests on sure, acknowledged and perceived fundamental determinations of faith, and as the same shall be one for the duration of a fixed society, so doctrine is permitted which is certainly the medium for the impartation and propagation of the import of faith, the arbitrariness of the individual not to be exposed, but it must endure as a fortress beyond that, what is looked upon as admissible or inadmissible. These things are indispensable, therefore, for the complete duration of the Church. But they

are so much this, so powerful is it even, that they are always comprehended in the right relation to faith, that especially is diminished or mistaken the creative, fundamental interpretation of faith in opposition to them.

Every confession of the mouth, in order to be genuine, must proceed from the faith of the heart. All dogmas have their true worth only, in so far as they are a suitable handle for a vital signification of faith. Every ordinance of doctrine rests itself at last on faith, has essentially the aim to be serviceable in the planting and support of the life of faith. All these things are serviceable, not solely for themselves, there, they arise from another point, and are useful means for another, they remain in inseparable union with the whole organism of Christian life, in which they are most essential components, but still only form components, their value is thence conditioned though a higher, still not an absolute, but through the correctness of its position. The conformable position of the knowledge of the dogma, of the rule of doctrine is displaced in the Church, its organical signification is mistaken, and treats that merely as a thing subsisting for itself, its value is increased in the absolute, and thereby the signification of faith, and of the life which arises from it repressed, such inevitable corruptions of the Christian social life are generated, which can lead to momentous disturbances. The suitable true confession of the Church thus is transformed in an impassioned, impulsive acknowledgment and uncharitable confessional, the sound support of the dogma becomes disagreeable, proportioned traditional dogmatism, and the authorized providence for the undiminished publication of the acknowledged truth of salvation, goes beyond in a forcible impulse to "pure doctrine," by reason of which it is intended to have in this unity of doctrine, indeed, everything necessary for salvation, because doctrine separated from the root of faith is nothing more than an ordinance, it forms a legal Church. Through all this it become in the Church, a partial advantage to the understanding and cognition, it becomes the predominating, which is called Intellectualism, and whilst, on the contrary, the original animating instruments of faith and the proof of charity recede, the Church falls into a sickness, through which, on the contrary, if a re-action does not take place, with all the outward fair appearance internally there is rigidity and decay that certainly at the last brings on death.

Such conditions have been experienced repeatedly in the Church, and our time stands, in spite of all past experiences, in danger, to experience the same again. At least, it wants not a party, which the living church of faith founded by the Reformers meets every preparation to transform in a mere Church of doctrine. To this beginning will be able only to meet with the result, where on the one side, indeed, what belongs to the full life condition of the Church, therefore, experiences especially, even the knowledge of its undiminished right ; but, on the other side, at the same time, with all its energy, is gone back to what indeed, the Apostles, and, since their time, to all living Christians especially to our Reformers, which essentially was the foundation laid for the Christian life fellowship ; faith, and what arises from it, where it is regarded and vital, necessarily originating in new life. The Apostles, chiefly Paul, combat even with great power the false teachers and Prophets, they penetrate even with all decision by good knowledge and sound doctrine (1 Tim. vi. 12. ; Heb. iv. 14. ; 1 Tim. iv. 6. ; Titus ii. 7) ; but the chief thing to them is always that Christ crucified is preached, and planted in the heart (1 Cor. iii. 1, 11), and that, whereon they found the Church is in the next place not prescribed knowledge, the exact dogma, the perfectly formed doctrine, but the one faith in the one Lord, sealed through the one baptism (1 Cor. xii. 13. ; Eph. iv. 5). For it is the Church throughout, not only some established doctrine or established morality, certainly, even not a school which has given reconciliation and redemption in Christ ; but it is to them the body of Christ (Eph. i. 22, 23), the realization of that by Christ, the Head, issuing out a perfect life, which according to its nature is ordained one, and by reason of the organization and reciprocal effect, which with the established new gifts of the Spirit represents itself as a living organism (1 Cor. xii.).

In so far as the original appropriation of the whole life of Christ happens through faith, faith is the foundation of the Church. But since the Church founded in faith only realizes itself and increases to its perfection, can, through a living, reciprocal effect, and mutual assistance of its members ; and the impelling power to this arises only from love (Eph. iv. 15, 16), so it comes to us next to faith, together with the love which arises out of it, as the essential power of life, as the animating soul, and the close bond of the Church. We have seen that

love, especially the obliging, sacrificing, and commiserating, is the essential mark of Christianity for the individual. But it is not merely for the individual, but also for society: for everything, which generally is the fundamental definition of the Church, make an impression on society. Only the love commonly exercised unfolds the selfish components: only it is even in a position to accomplish the spiritual and bodily necessity of man, an assistance so comprehensive and repeated that the call of the Redeemer "Come unto me all ye that are weary and heavy laden" (Matt. xi. 28) passes by His own people in fulfilling. He who is convinced that the Church itself is formed by the spirit of Christ, and shall even bring Christ to a realisation in the human race, who cannot for a moment doubt that in the serving and assisting love a world-mission rests, that these only through the fulfilment of this mission receive the right position, amongst the people, whose full regard and fidelity can assure them. That even the Church has profoundly discovered from the commencement and in every period hath well attested itself by vigorous fruits. The first office which it founded in the midst was the office of administering love (Acts vi. 2, 7). In the period of youthful fervour it hath shown itself able to compensate the harsh difference of the outer-condition without law and constraint through free love and to bring a state of Christian brotherhood, since no one could say that he was in want (Acts ii. 44, 45). And in the following centuries, even down to our times, it hath everywhere there, where it is understood, regarded the assistance of sympathising love as divine, and hath devoted its mitigating sympathy to that kind of sympathy.

Still we cannot deny that in this relation our Church wants animation and completeness. It has comprehended the essence of faith in its depth, and given this a powerful expression. But it has not in like manner every where, and at all times exercised the love arising from faith and organised its correspondent activity. It has been powerfully pointed out; thereon, lately by Spener, Franke, and others, and in modern times from this necessity has increased an independent activity, of great extent, especially a powerful united activity. But this is manifest only as means of compensation for what the Church should peculiarly do. It must be by this stimulated more and more, the Church even again steps into the work appointed for it. Chiefly if this is done, if it be organized

on the basis of faith, the overcoming of all spiritual and bodily necessity shall have been successfully accomplished an opposing activity of love, it will overcome the position which fits it in public life. If this truly appears, then it will be even a Church, which in the most fundamental manner, indeed, lays aside everything of the hollow socialistic theories which will effect a sanctification of the social disadvantages, but indeed will bring on the destruction of society.

Therefore, we shall point, even the highest limit of the Church, as it arises from the essence of Christianity. This boundary is the union of man by faith and love. Everything is one among themselves, as they are one with Christ, and through Him with God; one shepherd, and one flock (John x. 16), the true vigorous Catholicity. This unity is not brought about by outward constraint, but through the most inward deliverance of life and its true, infinitely rich formation; it, therefore, takes not away the divinely arranged distinction, but compares the same in free love and reciprocal effect, and makes it even thereby truly fruitful for the common welfare. It is not a mechanical, but an organical unity. Christianity will neither unite the individualities, nor the nationalities, neither blend the arts of profession nor extirpate any distinction, which is truly conformable to nature. But, it will devote that peculiar profession as a divine service (Col. iii. 17.; 1 Peter iv. 11); it will bring together the different gifts and means in the unity of the Spirit from God, custom accomplishes for them, it will form the individualities in their whole peculiarity to a higher divinely animated personality and will let these operate so as the extended personalities, the nationalities, that in a peculiar mission to intercede for the highest aim of mankind, or rather from the most peculiar impulse of the Spirit from within outwardly. So far as the Church represents this highest principle of union of mankind hath especially the exercise of supplying, a divinely independent society, in a rich multiplicity, but to restore for a purpose, in a divine order of co-operating personalities, in a word, the kingdom of God in man.

CHAPTER XIX.

CHRISTIANITY AS A SOCIAL BOND.

Not accidentally, as we have seen, has Christianity produced a Church, but from an inward necessity. Even it will never fail to realize itself in the form of the Church, so long as the Christian spirit operates soundly and vigorously in man, it will even then form its corresponding body. Only by reason of such a recapitulation in a peculiar, independently organized society can be verified, the spiritual and vital import of Christianity from an indeterminate dissolution ; only from a powerful central point, as the Church represents it in the organical union of Christian gifts and personalities, Christianity will be always able to bring forth a decided agreeable effect in the national life, and fulfil its mission in man.

Not less will it belong to its aim to the perfect subjective realization of Christianity always the personal participation in the Church and the co-operation. If the Church is the body of Christ, so can one not stand in full vital fellowship with Him, the Head, without being also a member of His body the Church. But, a true member of the Church is one only, if one contributes somewhat to its life : then, what is only external in a body, without sharing itself in its whole life, and co-operating thereto, that is not a member but an excrescence.

Thus, Christianity and the Church, Christianity and Churchism, are inseparably connected. But, so certain is this, even so undeniable is it on the other side, that these conceptions do not rise together, and are not perfectly discovered. Not even the whole import of Christianity and its life power comes always in the Church, to the perfect expression and not all what is found in the Church, is always a pure expression of the Christian Spirit. In the same manner even subjectively appear manifestations of Churchism ; and, on the other side, manifestations of Christianity, which indeed bore not in itself the stamp of Churchism, but of which we are not yet able to deny its worth, that is to be a true proclamation of Christian life.

The relation between Christianity and Churchism, has nevertheless at different times assumed a different form. There was a time in which this was inward, as is the case in our days. This time was the middle-ages, especially its persecuting period. In the middle ages it is represented, on the whole it regards the complete extent of it as a Christian knowledge even in the Church, and every Christian matter bears a Christian character. Certainly not merely in a narrow sense Christian, but the whole common life was embraced and governed by the Church. It was almost everything in the Church; state and civil society, art and science, only in the Church one found Christianity, but in it even the whole of Christianity, so far it had come in this period to the consciousness. A distinction, an entire opposition between Christianity and Churchism, was not at all formed, or in the highest degree, was only observed by single persons and small parties.

This condition resembles the given formation steps and the wants of the people in that time; it was in a relational method necessary and charitable; it has even brought forth beautiful and very agreeable formations. But in order, measured after a Christian method, to be, a perfect method, thereto it fails it, not considering every other thing here, the one great and important matter; the pure knowledge of Christianity in its utmost essence, the truly and perfectly Christian character of the Church itself. The Church had comprehended it, to impress its stamp on everything and person, it had taken the whole life in its discipline; but exactly it overcame this in the manner, as it did it, only it altered Christianity itself thereby, while it made it for a law and means of discipline, according to its fundamental character: so was everything ecclesiastical, but the Church itself was not truly Christian. But since, Christianity is more powerful, than that ecclesiastical form, polluted through the elements of time, so could this relation not subsist. It must dissolve itself, so soon as the essence of Christianity is comprehended purely and profoundly, and by reason of the progress of a Christian formation, even the people outgrew, more and more the implicit dominion of ecclesiastical discipline.

This change was effected on the whole by the Reformation. The Reformation has not destroyed the Church, but it has, whilst it led over the Christian life from the condition of legalism to the condition of evangelical freedom, the chains with

which the legalistic church of the middle ages had encircled the whole existence ; it had broken the outward ecclesiastical dominion, and had made it possible that in the sphere of life, which are determined to an independent development, such a realization can even truly take place. This state, was now recognized as an ordinance of similar divine investiture, and its government as one not chiefly through the Church, but independently authoritative. Art and science appeared without the porch of the Church, in the open world, and independent nature ; they appropriated more and more the whole import of life and worked up the same according to law, which they surrendered from the essentiality of the subject itself. The whole common life ceased to carry an immediate ecclesiastical type, and to become determinate on all points by the Church ; even the nationality unfolded itself, whose rights had been suppressed uniformly everywhere, by the struggling church, in its peculiarity and multiplicity.

But, the emancipation of the Church, which the Reformation brought, was by no means universal as an emancipation of Christianity. The Reformation, worked only to free from the outward historical dominion of the Church, in order to found the more profoundly and firmer the internal spiritual dominion of Christ and His Church. Christianity has and retains the vocation to rule the world, and we are permitted in confidence to this appeal not to confound even the most proof for its realization.

If He be, indeed, the King of Truth, He must even be the king of the world, and faith in Him is the victory which overcometh the world. If Christianity comprehends indeed the only divine, vital salvation, the eternal reconciliation and redemption of man, the powers to the completion of the existence in its highest relations, there can be considered no human condition and no human relation for which it has not to form the final foundation and the highest rule. Even Christianity recognises this call without limitation. "See, I make all things new," is the word of Him who sits on the throne (Rev. xxi. 5), the word of Christianity itself. This word must also be fulfilled, only in a more different method than the mediæval church opposed. If it were not in the order that the Church placed the State and its government under spiritual power, that it prescribed immediately civil law, and undertook to make the

State ecclesiastical: it is still altogether in the order that the spirit and the principles of Christianity penetrated even the State and its government, animating its legislation and making it truly Christian. If it were not in the order that the church received art and science as handmaids in its service, and whose whole activity ruled according to direction; it is still altogether in the order, that art and science are led in an independent manner to the service of Christianity, and from it its highest ideal and its deepest foundation, receive the right spirit and the true way for its formation and operation. If it were finally not in the arrangement, that the church aroused the whole public life after the manner of a taskmaster, it is still altogether in the arrangement that Christianity itself forms the final foundation even for the whole life of society, that through Christianity every spiritual and bodily necessity in which society suffers, is truly elevated, and restored indeed a condition of sufficiency.

If all this cannot be effected, as in the middle ages, through the operating ecclesiastical ordinance from an outward to an inward, so can it now be effected through that independent influence of Christianity, which in the next place seizes the inward life of the spirit and soul, and from there diffuses itself even beyond the whole extent of the outward life. Such is the kind of influence to which the essence of Christianity truly corresponds, the only enduring. But it is even far more difficult; it requires means which can only be formed from the inmost depth of Christianity, and from perfect, by personal, interpenetrated existence of its power and life.

The task to conduct the whole import of the power of salvation and happiness of Christianity, in every channel of human life, to interpenetrate all with the spirit of Christianity, and through it to restore a truly satisfying condition of life in human society, now devolves still at the present day on the church. For what the exercise of Christianity is, that it is always, even for the most part, a work of the church, as the ordained, perfect support of the graces and gifts of its King and Lord. Since the influences are requisite for a discharging of this work, they do not penetrate in the inmost part of the spirit and soul, but are propagated even beyond every jurisdiction of mortal life: the church is sufficient thereto in its present position for itself alone not perfect. The outward dominion which it once exercised, the Church has not only lost, and is not able even to gain it

again, but the spiritual dominion over the mind, is not otherwise than the dominion of Christianity itself, it has not yet gained. In this condition the matter is because it has made this in an historical way of itself, as something truly providential, that it even gives a condition of Christianity and a Christian activity which are not of an immediate ecclesiastical, officially ecclesiastical, nature, but arise from an inmost personal impulse, and more in a perfectly independent manner in every sphere of society. And indeed we think by this, not merely in what often is named only for an exclusive Christian activity, the proofs of a beneficent love, but in all living expressions and operations of the Christian spirit, in word and deed, in performances and productions of that nature in the perfect spheres of human society, especially also, in which literature and art of civil and social life.

The purport of all these proclamations forms what we name in distinction from the ecclesiastical the social proof of Christianity; in them Christianity is proved as a power whose office is to appeal to the whole body of true Christians. But these things are made manifest out of the midst of Christian society; proofs of the Christian society of the highest signification independently go forth, they bring forward in a circle and touch on the sphere of existence, which are more or less inaccessible to the Church, whither the ecclesiastical office is confined within determined limits is not able to penetrate in very many cases; they are also, exactly because they are independent, are manifestations of a Christian life arising out of most personal distress, accompanied by much greater results, than that, even with the best wills, is able to make the Church as a public establishment.

In this sense it is not merely the Church which has the vocation to introduce Christianity and its salvation in every circle of society, the whole society in so far as it became Christian, has the vocation to do this in itself; and particularly these Christian personalities have this vocation, which endowed with some prominent gifts of a nature in the condition are to exercise in the great jurisdictions of ordinary life a distinctive influence. But the Church has on its side such activity so far as it opposes not its ordinances not only gives way, but it has to receive this joyfully, as a free confederate. And it will have certainly not to repent of this if it does it. The more comprehensive and successful the social, independent, Christian activity becomes, the great living power, the better persons become prepared, even are led again to

the Church, the further it will extend even its influence, and at last it will not fail that the social, Christian work rises in the Church and Christendom again arrives at a full agreement with Christianity ; but then it was to a more true, deeper, and more internal agreement than the mediæval. The Church will then receive completely the position in life which belongs to it. It will then exercise a dominion, but it will only do this because it truly serves, and this dominion will only be an internal, and only go so far as the Church is a true conductress of Christianity appointed for the spiritual dominion of the world.

CHAPTER XX.

A RECAPITULATORY CONCLUSION UNDER THE IDEA OF THE PERSONALITY.

We have shown above as the highest limit of Christianity, even in its ecclesiastical efficacy, the restoration of a society of divinely animated personalities to the realisation of the divine disposal of the will on earth. This contemplation places a far extended view in opposition to a hostile period, which teaches an independent interpretation is not suitable to the personality, but only the species, but the species has the determination to realise not the will of a personal God, but the laws which lie in their nature, in their universal essence. Here an opposition meets us, which suffers no compensation ; the one world-contemplation which comprehends the highest things under the view-point of the personality ; and another which denies the idea of the personality either altogether, or exhausts the strength to the full voidance of signification. It is the highest and most comprehensive opposition to the Christian and pantheistical world-contemplation which divides minds in our age ; whilst we comprehend this opposition determinately, we admit the questions relating hereupon, which we have started in many places, but have not answered. If we say it is a question of time—Christianity or Pantheism?—so we have in the next place to prove it. One could certainly place in opposition to Christianity, near to Pantheism, even the naturalistic or rationalistic Deism and plain Atheism. Indeed no one will deny these modes of thought,

partly once, partly again, are existing in the time and meet with, and are blended in many ways with, the pantheistical.

But if it be a question about the peculiar influential spiritual powers of the time. We still cannot name them, but the Pantheism, or what is common to them with this, and that is even the destruction of the Personality. Atheism—in order to begin with this—exists at the present time more open and undisguised than at any other period ; it certainly has passed over from the prematurely defensive, in a most fanatical offensive. But in spite of its powerful attack it cannot still demand us to consider it as a great spiritual power. It terrifies exactly in its present undisguisedness, every nobler and profounder power, all moral earnestness being thrown into the back ground, only those things remain essentially to it, which wish to be free from every other interest than those of thought or a worthier formation of human life from God, it remains to it a part of that substance of which the poet says, “in the act of judging, it is respectable, but the judgment which follows it is miserable,” and even therein we cannot find some spiritually significant thing but only a mark of the opposite.

Spread in wider and morally higher circles, it shows itself indeed always still a deistical mode of thought. This, it may oppose itself, hostilely as Naturalism to Christianity, or as Rationalism, turn itself friendly to it, proceed essentially thereon, to consider God even a personal God, but has no truly living omnipresent operating God in the world ; but a God who is only the First Cause of all things, but at the same time a perfect unseen world has been brought forth by Him. This mode of thought, which a divine essence on the one side offers to us, that has effected peculiarly only once, especially at the creation, on the other side, a world that indeed in its commencement is of God, but in its whole course not more in God, but only in itself, but between both a relation, which can be vitally regarded, not as organical but as mechanical, it is an imperfect and superficial knowledge, which receives as such indeed a wide space, but cannot be asserted from a profounder mode of thought, and on the mode of duration. This choice is rather laid before Deism. Either it must, since it is a question which only arises really once, but then set at rest for the whole course of the world, God is more an abstract essence, and indeed almost no God, even to giving up the one point—the creation ; since this divine essence stands in real relation to the

world, and holding itself altogether only in the self sufficient world ; therefore then it will have for the world yet still a spiritual principle in Pantheism, it will permit it to spring from the obscure, to go over in Atheism ; or it must, if it considers the final cause of things as a spiritual and personal being, this even considered a truly living as the permanent, as a pervading foundation of the world ; it must become serious with the omnipotence and omnipresence of God, and with the conception of omnipresence, it must comprehend the determination of the extra-mundanity of God, with this, which in the same manner the intra-mundanity and eternal efficiency of God ; and then proceed to a powerful Theism. But if it does the latter, it must consider itself necessarily another thing, even for Christianity. For if God be a truly living God, He will also necessarily impart and reveal Himself, and if He is interwoven in the whole existence of the world, conducting the whole world development, we shall be obliged to bring back, as all, so in an eminent manner the highest, the distinguishing momenta of the world development to their causative and settled will. But if we have thus on one side from the conception of a living God, the demand of a revelation of it, and on the other side, inwardly the world development, a realisation derived from the living God, in which it makes itself as in no other, the divine in the most pure moral form, which as in no other has creatively influenced the course of the higher humanity-formation we shall then, necessarily, on this manifestation judge altogether another thing, and this must be derived in a very concrete manner from a divine causality, as Deism teaches it. Thus Deism either goes back in Pantheism or Atheism, or it proceeds to a more powerful and then necessarily specific Christian Theism, that is to say, to faith in the living personal God of Christianity ; and, there remains to us, consequently, since we permit Atheism an outward account, indeed only the one great alternative between Pantheism and Christianity.

In the next place, we show now this alternative according to its import under the point of view, which we have interpreted.

We have shown Pantheism as the mode of thought which the personality either denies or brings down to insignificance. It is the mode of thought of the extent of personality. And, indeed, it is thus with respect to every object which for us is weighty : in relation to God, in relation to man, and in relation

to Him, who interposes the relation between God and man, to Christ. Everywhere the endeavour meets us here, to loosen the firm and solid, to unite the personality through analysis in an universality.

God, is for Pantheism the absolute spirit, which the world places as its other thing and in nature comes to reality, in man even to the consciousness. Whilst the universal spirit is separated in the individual, and in this relation becomes known, indeed originates the personality, but neither the consciousness nor the personality have become in truth that of the universal absolute spirit, but only that of the individual. So is God, indeed, the all-personality remaining everywhere the progressively personifying, indeed one has even, in order to exceed manifestly, still the conception of the personality, is named the all-personality from this stand-point; but this so-called all-personality exists not in the mode of the truly personal spirit, has for itself no consciousness, no will, no all-comprehensive life-centre, no aim seeking works, it is indeed in itself unpersonal.

In the same manner are the true personalities from this universality placed in the human individual. They have, indeed, a consciousness but the other works of the personal are wanting to them: the free self-determination, placing for itself the highest moral exercise of life, which hang together with both a duration of the personal life founded in itself. As the universal spirit has its reality only in the individual, these are, what this is them, for what it makes this. That is only therefore, what it can be, and since *that* is able to be only some limited, imperfect thing, so it permits the completion through others. The perfect never accomplishes the truly moral through the individual, but only through the all-compensating, through the species. The essential, is therefore, the species; in opposition to it are the individuals, only the specialities withdrawn, only in this manner, or other established examples, which, because they are only radiations and separate manifestations of the universal spirit, which cannot still realize the perfect, to have no remaining signification, nothing remaining in itself, but merely as momenta as deceiving and sinking vanishing points, whilst the species is the above remaining.

But, between a God, who only is the dialectical world process, the proceeding universal spirit, and mankind, who is only constructed from patterns, can naturally stand no Christ, who was

determinately circumscribed, firm, divine and human personality. Even Christ must from this stand-point experience, what could not be wanting : even in this copy of man the idea could not have shown in its complete fulness ; even it must be made to a diminishing point in order to rise to the species. But, since this could not be otherwise effected than through the destruction of the image of Christ, which is determinately impressed in the Gospels, into a mythical image, so was the mythical treatment of the life of Jesus somewhat necessarily granted from this stand-point.

Although this manner of contemplation in God recognises not the absolute concentrating in itself, in infinite power itself, but only the truth in the totality of the individual existences, and therefore, in this going forth, in truth therefore "schlechthin Dissolute," one that is not based in man, in itself a valuable self-life, but only a fragment, an example of the species, which, thereby indeed once for ever imperfect, that it is exemplar, individual has thereby alone its worth, that it delivers a contribution to the completion of the species ; finally, in Christ, not an historical cognoscible, lofty form of life, but also only one of these exemplars, but to it happened the chance to give an inducement to a copious, wonderful, glorious formation of myth.

Whilst thus, Pantheism destroys every true personal life, Christianity is thoroughly personal.

The God of Christianity is everywhere known and willing of itself, who proves Himself by His works, in all the creation. He, who in the same manner is elevated beyond the world, as penetrating it with His Spirit, and omnipresent life, is the personal author and ruler of all things : not the diffused all-personality or the confused person-all of Pantheism ; but, indeed, the absolute original personality, which without leaving the world as boundary over against Himself, still operates in the manner of the personal spirit conscious in the same. So, therefore, is even the revelation of God a personal, especially everywhere appearing in deed and act, and at last completing itself in the imprinted form of the personality. In this connection lies (except that it requires to be spoken in the scripture with words) the highest weight in the Personality of Christ, and indeed so directly constituted. It is whilst it presents to the indwelling divinity in the most free and independent manner in human form, the perfection and the original image of the human

personality, the personal mediator between God and man, the personal life-centre of God's kingdom, and of humanity admitted in it. In every thing what he speaks and does, is the signification of the personal, the impartation of Himself laid, and every operation which proceeds from Him, have even thereby that He with His Person, with His holy will, and to every beating heart therein His love, its peculiar power.

Altogether, correspondent to it in Christianity, even is interpreted the signification of the human personality and its relation to the divine. Indeed, according to the preparatory revelation is man not one so or otherwise determined exemplar of his species, as a passing momentum out of the universal emerging and again in this going down : rather, it bears as a man the image of God in itself, which charges its life to it, is therefore not only built thereon, to negotiate by virtue of his spirit out of itself, and in one to be the Lord in the pointed out life-sphere, as God is the Lord of all : but, even thereto determinate to enter in living fellowship with God, the original foundation of all life and in this fellowship to perfect itself to an existence correspondent to the divine will. But, in Christianity, which has even the end partly to restore the divine image in man, partly bring to perfection according to the image of Christ, the signification of the personality meets completely with an illuminating clearness : for the whole work of Christianity is certainly in relation to the individual the outward formation of a divinely, united in God, free, happy, imperishable personality in relation to man, but restoration of one in self-denying love, proving itself a fellowship of such a personality.

And so must naturally even the relation, which Christianity will found for the highest life-sphere, an essentially personal. It is, and in opposition to God and Christ, throughout the relation of the personal confidence, of the personal giving up, of the personal love, and, again, the consciousness of the personally assured existence and cherished existence.

More clearly and perfectly can by no means its infinite worth be expressed, the divinely consecrated dignity of the human personality as it appears in Christianity. No religion is placed equal in this relation to Christianity even only remotely ; and this is even also the point from which Christianity has in an eminent sense brought forth its creative world-transforming operations in the individual, in the family, in civil life, in

national states, in the relations of the people to each other, indeed in the formation of man.

Only in this connection as a system and organisation of personalities, has Christianity a sense and signification. It is the highest expression of personality on the side of God, the highest formation of personality on the side of man: a formation which from the divine original personality taking its departure and going throughout the divine and human personality of the Redeemer, destroys not the peculiar existence of the individual, but, through a gradation to the truly personal, lastingly fortifies and proves itself independent. Only in this sense can one name even Christianity, with full justice, the religion of the spirit and liberty. Of the spirit not something merely because it forms, by reason of its inwardness, an opposition to the moral forms of religion, but from the foundation going far more to the concrete on the one side, an outlet of the spirit in its highest and truest; that is to say, its personal form: and on the other side has the aim to elevate the created spirit to the most satisfactory; that is to say, the truly personal existence. Of liberty, not something; because it is a delivery of man from every outward law to an abstract autonomy: but because, where the spirit of the Lord is; even there is true liberty (2 Cor. iii. 17), because it is here the Son, who truly makes free (John viii. 36), because therefore in God the absolute full personality of Christ dissolves and forms even in others the higher personality, and elevates it to the vitally completed freedom in God.

Thus they merely meet the Christian world contemplation, whose germ is the personality, and the pantheistical, which destroys this germ. But if it is clear that with the conception of the personality Christianity even stands or falls, so it is elevated now with the importance of the question: on which side is the truth? On the side of the system which affirms the personal, or of the system which denies the truth? To give an answer on this question, though concisely, we must approximate to the essence of the personality, and draw from this our conclusion.

The personal is before all things necessarily vital. The inanimate or dead cannot be personal. If we understand now under life an existence which is not merely outwardly certain, but has in itself an impulsive power, by reason of which it enters with the external world in a reciprocal effect and for the

effect ; possesses in the same manner the surrounding world in itself, as it possesses in the world an idea of its own, supplying an instrument or an organ ; so we become chiefly for the personal being the existence of such a relational change, especially the ability to operate of itself, and we must demand thereto the necessary instruments. But this makes not the personality for itself. It gives a life which, indeed, because it is altogether circumscribed in space, cannot be personal, but it gives an independent movement to itself, which yet still is impersonal, because it is not in itself, and for itself, but is only in other and for another, because it, though operating for itself, still operates not with a fully conscious freedom. In this sense is not only the animal impersonal, but also the God and man of Pantheism ; God, because He is not in and through Himself, but only in the world and through the world, and comes only to the consciousness in man ; man, because he has his essential being or in the species and so is as it is determined through this as an exemplar. Personal is only the living, which has not merely in another and for another, but in itself and for itself, existence and life, therefore either merely or still by way of reference the self-existence. To self-existence it belongs that the living, lasting in a united central-point, of its existence, and proportionately brings together and operates from this central-point. This central-point for itself existence, and of itself operation, we name self-consciousness and self-determination. Personal is therefore only the independent spirit itself only defining of what it is itself fully conscious. But since now the spiritual existence is an existence, not merely for itself, but also for another, is an imparting itself, but the truly independent manner which is for another, originates in love, so we find at the same time a fundamental determination of personality in love, and recognise only there, where the possibility of love is given, even the basis to the personal life only there, where love has unfolded itself truly, the perfection of this love although we show as personal this essence, which is considered closely as ideal, and fully conscious spirit, operates of itself in an independent correspondent self-determination to the law of his nature in opposition to others, proves itself through love, but in all reciprocal effects with others, it is asserted as one itself equal, for itself existing, therefore, self-existent.

From this conception of the Personality it arises, that the personal, according to its nature, is at the same time moral, and

founded on moral society. Where an independent self-operation is, there is necessarily a lofty aim of life, to which is opposite. This aim of life cannot merely be existing for the individual, but places familiarly for all who are participatory of the same rational-personal nature : but it can only be perfectly arrived at through the co-operation of the variously distributed gifts, in the single personality, and the vital foundation of such co-operation is love. With the moral determination of the personality again is connected, that the personal must be regarded as one for the sake of its own existence : for the morally independent can never be, as a matter, merely means for another, but carries the aim of its own existence in itself. But in the idea of the Personality, generally, it lies, that it forms the central-point of a determinate existence, and is placed with the same itself. Everything which is suitable to a personal essence, the whole conception of its obligations and rights, its possession and pretensions, rests on its personality, and has in this its final lasting ground. But the Personality is even something original : it stands, indeed, in so far as it is creative, under the law of development, and is in this sense as well fit for the thorough formation to an ever loftier perfection, as having set aside the debasement and corruption : but it cannot be acquired where it is not, and not arbitrarily surrendered where it is : but it is either given simply or not given. If we comprehend thus under the Personal, that which is united in the centre of the free consciousness and the recapitulation is lasting and producing from the centre a conscious liberty and love, we shall be compelled to say in relation to God, either God is personal, or is for the most part not at all, for He is then not a living Spirit. An essence which has and knows nothing of itself, which possesses not an united, immovable, central point of the consciousness and work, is no Spirit. One speaks indeed even of a spirit of time, knowledge, people, the world : but one has thereby then only an abstraction from the individual, not an existence for itself, concrete living being in mind. One can in like manner name God the universal or absolute Spirit, the world-process, the dialectic of all : one has then always a spirit proceeding in the whole, which needs not for itself, but another, not only to arrive at the consciousness, but also for the true existence. Thus it sounds well, though it shall be the power, which places the world and the spirit of man, still to be in the all conditional and self sufficiency

and becomes rather to the most all-conditioned : its pretended all-personality subsists indeed therein to be no personal being, and this unpersonality is not otherwise than a perfect, inward, uncertainty and then a deliquescent, shapeless form. But by no means induces in itself the indeterminateness of the whole purport of the determinations, to call forth the shapeless form in itself the whole fulness of the formations, which we find in the moral and supernatural world, and for the most part can become in itself the unconscious, the blind, and bound in another to the consciousness, to bring forth the seeing and the free, the independent reason, and the personal from itself. Rather, we must consider God either as a spirit, who from a peculiar consciousness and peculiar liberty has even as well a form and determinateness, as also the world forms and determines, or we must whilst we find the God-like altogether, only in the world, then even not at all pronounce more from a true God, but only from an all-being, from a world, with respect to its highest the difference could be made, that on the one side a cause, on the other side an effect. That the idea of the divine Personality, as every thing which we are able to think of God, has its difficulty that we cannot place in agreement : if the divine Being were so plain as an arithmetical formula, then God would not be infinite.* But the chief difficulty, which is commonly placed in opposition to the idea, appears to us indeed to be not of a determinate weight. They say that places I before a Thou—that personality before another ; since it has now in this a link which can altogether be penetrated, so there is no personality without a limitation, without a negation, consequently the idea of the personality becomes, if we wished to turn it to God, to take away the illimitable or the absoluteness of His essence, and therewith to destroy the divine existence itself. By this one places nevertheless a divine and human personality perfectly equal, and contemplates the form in which the creature-human personality appears as something suitable to the essence of the personality itself. The human personality comes to its full development, indeed only in a relational opposition to others and therewith to the restriction.

* Sir W. Hamilton says in his *Philosophy of the Unconditioned*, with which we agree—"the capacity of thought is not to be constituted into the measure of existence, and are warned from recognising the domain of knowledge as necessarily co-extensive with the horizon of our faith. To think that God is, as we can think him to be, is blasphemy. He is at once known and unknown. But the last and highest consecration of all true religion, must be an altar to the unknown and unknowable God."—[T.]

But to the essence of the Personality it belongs, not in itself, to have limitations, but what constitutes the Personality lies therein, to have a lasting centre of consciousness, and willing of a peculiar existence of life. This we can perceive in God, without therefore demanding another, in which its consciousness chiefly fixes, or to place in opposition to it the world in this sense as a boundary. God is not as created personalities are, a personality in opposition to another, but it is the personality, the creative and absolute, the original personality. But it brings the essence of this personality with itself, placing the world and the instruments through which it operates on the world, and standing with it in reciprocal relation; that it therefore penetrates the world, though distinct therefrom, still cannot have a limit, but merely penetrating with its spirit and its will. So is the Personality for God, not in any sense a negation, but rather the most pure position, the fullness of the all-prevailing self-life. Even it is not merely unhesitating but even necessary, to apply the remaining determinations, which we have elevated above as marks of the Personality, in an absolute manner to God; the absolute substantiality and freedom; the perfect self-impartment through love: the highest moral purpose and active aim; the whole founded in itself, an existence serving in no relation only as a means; the absolute originality and indestructibility of the peculiar personal life and the relation of all which proceeds from God, or stands in relation to Him, in this final central ground of life.

Thus, if the Personality of God stands to us secure, *every Christian and human thing is formed from this central point in the most correspondent and worthy manner.* The personal revelation of God in Christ has its natural and necessary supposition; the creative, heavenly-formed operations of Christianity in the sphere of the personal, which, as everything truly great and vitally powerful, point back to a personal author, have through it the matter, even a desired foundation; the representation of Christianity in scripture has its living and indestructible germ; faith and love, as throughout the personal relations of life, have their highest personal object, and the prayer flowing from both his attentive father's ear; man has in the Prince of Life its true head, and the world's history its middle point and solution. But all the relations and ordinances in man hold their surest foundation, the noblest foundation, and the highest consecration.

The individual, as by the personal God called into existence and a personality rendered worthy of His image, has the certainty of the highest moral determination and even therewith, also the guarantee of eternal duration ; the connection of sexes in marriage is a society of divinely similar personalities, partaking in the highest consecration ; the obligations and rights of all in their reciprocal relation gain in the personality the surest warranty ; it exalts the education and formation of an immovable, deep foundation and of a high glorious limit ; the church finds in living faith, and in the personal love its imperishable mission : and even the state, which rests, indeed, on right, and refers the sphere of faith and love to the church, but yet only then, it becomes truly human when it is a regular union of an independent personality for the claim of the highest moral purpose, possesses in the recognition and right formation of it, what is and shall be the personality, the truly-formed power, and the powerful foundation.

On the contrary, if we destroy, with Pantheism, the Personality of God, and the divinely-formed personal existence in man, so everything is fashioned from the foundation, otherwise, and to preserve a world in which there is nothing to be found of that which we have thus shown as a foundation of a worthy human life. If the spirit can, which is called the divine, represent itself only in the whole of the species, but never reveal itself in all its fulness, so even has the delivery of the revelation of God in Christ no truth, but it is only a form of the imagination. History has then exhibited not a truly heavenly object, but only the changing representation of such a one. Man is deprived of its head, its powerful united central point, and in which place he appears the all closely united species, but within the species, even it ceases naturally, even the full interpretation of the personality. At first in opposition to what is called God. To one in itself impersonal can no personal relation take place, no personal confidence, no personal love, no personal prayer, therefore has formed nothing of, what according to the conviction of all people and all times, of all thinkers and devout persons of all times, the conception of religion. But then, even in the relation of man to himself and to others. Man regards himself only as a copy of the species, which now once is so, as it is, and cannot go beyond himself which has to rest itself in imperfection and therewith see be perfected by others, and mostly

can the question be of a moral perfection, which has itself perfected this imperfect state.

If it regards in the same manner even the others only as copies of the species, they thus lose for it with the moral determination even its true worth, and it will consider itself of no weight in making use of it as a means for its purpose. In no case can it be there where the whole weight in the species is laid, a true fellowship of independent personalities, to form or maintain a church on a humanly formed state. The church deprived of its divine foundation and condition, must be naturally destroyed forthwith. But even the State must experience such a transformation, which from the dissolution we cannot be more distinguished. Its final foundations, the union and the education, the possession and the personal obligation are affected strongly, certainly even to the most remote part, indeed brought to destruction. The relation of two examples of the species to one another is no more a union. The education which has no more a moral ideal, and proceeds from the fundamental principle, that that man has ceased to be what he is able to be, a human formation. The possession to which the foundation of the Personality is withdrawn, has become perfectly unsafe, and threatens that instant to go beyond in the distribution under the like authorised exemplar. And the obligation of faithfulness, obedience, which resting in the conscience and strengthens by an invocation of the living God, is throughout a personal, yields submission, under that power or this, what the species finds adapted in for the most part. The peculiar, civil-formed power, which has its root in the moral personality, is appearing as lost, and appearing late or earlier, but it is in its necessary consequence, Socialism or Communism.*

* Communism and Socialism are inseparably connected; the former, if consistently carried out, must lead to the latter. The ground on which communism rests, is the passage in Acts ii. 44, where it is understood as implying a community of possessions, but it is evident from St. Peter's use of the words (Acts v. 4), it means only community of use. (See Mosheim de vera natura communione bonorum in eccl. Hieros.) The personal Deity, on which Dr. Ullmann dwells so strongly in this treatise, the Socialist denies. Although the world is teeming with proofs of the unbounded wisdom and intelligence, yet the Socialists consider them as no testimonies of the existence of a personal Deity. When the Socialist denies a personal God, he forgets that there cannot be intelligence without consciousness, nor consciousness without vitality, nor vitality without personality: to point their arrows against this doctrine, has only the same effect as pointing them against the wind - fruitless. If we make the senses the only standard of knowledge, we shall not only deny the existence of a personal God, but many other things. Did the Socialist ever see wind? For an answer to this question will he bring forward the words of the prophet Elisha (2 Kings iii. 17)? Did he ever see an intellectual or moral power? If he answer, he sees the effects of these, then we may answer, we see the effects of a personal God in the creation, which could not

In this dilemma stands our time. On the one side, Pantheism, with all its consequences ; on the other side, Christianity, with its results.

There, an all-consuming and a separating universality, an all-placing and all-preserving anew world-process, is named God ; but He proves Himself as a God, whom one cannot love, and to whom one cannot pray : a Christ, who, where not a dreadful form, so still likewise emerging from man, and again sinking down in this misty form : a race, which comes one knows not whence, and goes one knows not whither, with a germ of religion without a moral ideal, without an ecclesiastically formed, certainly, without a truly civil formed, power, and in the end dissolving itself in the society of bees and beavers, or in the infused life of the body. Here the most concrete life-form in the worthiest gradation and richest multiplicity : a God, who, as an eternal creative Spirit of all, brings forth and carries, which penetrates animatingly, as holy love, every sphere of existence, and from that proceeds a life-order, as in its final point appears the sanctification and blessing of all. A Christ, who is the most pure personal of this divine wisdom of life : a humanity, rendered worthy of the personal relation to the all-sanctifying, and endowed thereto by the Redeemer, with imperishable power, has the calling to form on this foundation a fellowship the most fruitful, multifarious, and most noble development in Church and State, and to bring to maturity a still higher purpose, as in opposition to the merely temporal.

There an annihilation of the world dialectic through every period of life : an emerging out of an unknown darkness, a

be otherwise, unless they were the works of a personal God. We see the impress of the fingers of a personal God, even where the foot of man has never trod ; nay, in the whirlwind, in the thunder, evidences of the same God are still there.

Whether we look from the theoretical Socialism of Plato, down to the latest practical system of Fourier, taking into consideration all the intermediate systems, both theoretical and practical, we shall find one fanatical attempt pervading them all—to establish a heaven on earth, forgetting that this world is "a theatre of action for the manifestation of persons' characters with respect to a future one," only a probationary state, a state of trial, and not a state of perfection.

Monachism had its rise in this communistic feeling ; we see it pervading the religion of the Essenes and Therapeuts, and even down to the most modern institution of monkery. It was the immeasurable merit of the Reformation, that it led the moral and religious life from outward mechanism to its proper source, the inmost sphere of the soul and the heart. The body, or matter, or nature, are not evil in themselves : the only evil is sin, and this is originally a free act of the will of the *Ego*, as distinct from nature. Hence, true perfection does not consist in a mortification simply of the separate manifestations of sin in the flesh, but in a radical regeneration of the whole man, and a triumph over egotism as the proper principle of sin. Whatever dress Communism and Socialism may assume, they are essentially humanitarian, and come under the denunciation of the prophet Isaiah, "behold ye are of nothing, and your work of nought—an abomination is he that chooses you."—[Is.]

momentum of earthly light, and then again sinking down in a still deeper gloom. Here, a course of preservation and illumination of life to life, of light to light : a peculiar, vital condition, this derived from a God, the holy wisdom and love is, under his disposal and guidance, forming itself near, and glorifying itself for ever to the highest of his society.

Can there still be a choice here ? He who has a disposition for the living power, human dignity, sanctification : he who requires to choose, he has indeed chosen.*

* It is to be remembered that there are various classes of Pantheists. We see Pantheism pervading the system of Plotinus as well as that of Hegel but in each system it assumes a different aspect. For an excellent review of the ancient Pantheistical systems we refer to Cudworth's Intellectual System. That God is a living and personal God Scripture abundantly testifies, in opposition to this system [Ex. iii. 6, 14, 15—Numb. xxvii. 16—Josh. iii. 10—1 Sam. xvii. 26—Psalm xlii. 2—Is. xlii. 8, &c.]

SUPPLEMENTS.

I

FEUERBACH'S MODE OF DEALING WITH CHRISTIANITY.*

The precise introduction to this subject would have brought in our previous statements an unpleasant digression. However it is required, by the condition of things, to bring it in as a supplement, if we comprehend it in a supplement, even this mode of thought, which, deducing itself in the Hegelian left†, has arisen from the ideal separation of Christianity to the experiment of the destruction of all religion. Where such an experiment is made there can be nothing gained for the profounder knowledge of the essence of Christianity. But still, since this tendency appears with the presumptuous assurance, which is alone even the true key to the mysteries of Christianity, so we shall, at least, towards this side, clearly prove it, so far as it agrees with our purpose.

The Hegelian doctrine wished not merely to deny the divinity, it acknowledged as absolute, which it even shows, according to its profounder determination, not merely as substance, but as subject and spirit. Only is this absolute spirit not in itself conscious, a personal spirit operating with conscience; but in itself unconscious and impersonal, it places itself as another, as nature

* P. J. A. Feuerbach, a Kantian philosopher, the author of *Kritik des natürl. Rechts*, and *Ueber die einzig möglichen Beweis-gründe gegen das Daseyn*, &c. L. Feuerbach, the author of *Das Wesen des Christenthums*. *Das Wesen des Christenthums Gedanken über Tod und Unsterblichkeit*, &c., is the one to whom Ullmann refers, and from the first two works mentioned here, he appears to have selected the doctrines overthrown in this supplement. Feuerbach's system may be styled the religion of humanity, making man and human happiness its centre—according to F., man has "his highest being in God, his God in himself in his very nature, or rather, in that of his race. The atonement, which is the general tendency of religion, is in reality, a natural atonement: another man is, from his very position, the mediator between my own individuality and the holy idea of the human race. Whosoever rises to the love of the race, he is a Christ—in fact, he is Christ himself: immediately that the consciousness of the race, as a race, arises in you, the ecclesiastical Christ disappears, without one losing his real being on that account."—[Tr.]

† See Note, page 61.—[Tr.]

and endless spirit, and gains chiefly in the latter, consciousness and personality. So is God, not one resting in Himself, but in a self-determinative, all-moving, original spirit, but He Himself, the eternal motion, the infinite process of universality, making for a true subject, which chiefly comes in this subject, to true reality, but naturally even as an absolute process, the personality-point, which has placed it without itself, receives back in itself, and so proceeds in infinite dialectic of the settled and elevated, of the existing and finishing of finite existences, through the succession of time. It is constantly still here recognised as universal, absolute, which indeed has chiefly in infinite spirit, its full truth, but in which alone finite spirit has its full truth. In this connection religion still remains, indeed not in a theistical sense, as a relation of conscious spirit to conscious spirit, but still as a relation of man to one in itself realising absolute, as the retrogression of man in the quiet eternal ground of His essence, as the self debasement of man, in the God-like immediately dwelling in him.

Whilst indeed the absolute spirit is the first which realises itself in man, that must become another, in order to be for the most part something determinate, a most formless, impending universality. The conception of it accomplished in its mode of thought, which sought something more real and solid, no powerful opposition; it needed only a powerful handle in order to draw in what still became in man conscious and true, altogether in the essence and consciousness of man, instead of placing the power as the human essence, rather to regard as one from man, even of the law. Then the matter placed itself naturally otherwise and indeed so; not thereby that God, the absolute, is made for another, becomes the finite spirit man; but thereby, that man places his peculiar essence as another out of himself, originates God; but he who places God so out of the human essence, has no other value than that of a human imaginary form, in which man belongs to the consciousness of the peculiar essence, but nothing objective corresponds to it. If then the God-like was a Being without consciousness, so it becomes here a consciousness without existence. Religion has even there indeed ceased to be a relation of spirit to spirit, but still it was a retrogression of the spirit in its eternal ground, and Christianity as the most intensive self-comprehension of spirit in its divinity and truth, it could be shown although in one of itself, not so common a manner, con-

stantly with a manifest ground, as the perfect reconciliation of the spirit with itself, as the absolute religion. But here religion had entirely no more an outwardly human subject; it was only the relation of man to himself, and had, indeed, the truth therein, that it brought man to the consciousness of its peculiar essence; but therein that it represented to him this essence as another outwardly, as God, therefore, exactly through that, whereby it became a religion, it rested on a mere delusion, and led not to the reconciliation, but to the most profound contradiction and self-contrariety of man. But Christianity entirely was the religion, which, whilst it personified, fixed this contradiction in God-man, brought man perfectly outward and set himself down so as an enigma of the human spirit, to which we possess the key only then, when bring back everything to man, what is declared the Christian doctrine from God, who is the peculiar God of Christianity, therefore Christianity has formed the whole process onward, and with it forming itself backwards, and therefore with man, who has brought himself in Christ, and in the Christian God outwardly, again to bring himself.

This doctrine as is known, represented by L. Feuerbach. The universal result of Feuerbach's theory lies in the proposition: the *mystery of Christian theology is its anthropology*, or in other words the doctrine of God is in truth no other than the doctrine of man. But this view supports itself on the following ideas.

Consciousness is there, where there is a species to an essence, its essentiality, its subject; the existence of an essence the subject itself. But as only what is in the essence, even can be in the consciousness, so is everything which is in the consciousness, formed from the peculiar essence. Which subject can become known to us, as we shall ever be conscious therein, at the same time, of our peculiar essence. But that essence is sufficient itself, can no one deny, that is to say, its peculiar essence, nothing limited in itself, rather it is that in itself, and for itself infinite, and has therefore its highest essence, its God in itself. If the bird had a consciousness, so must the highest essence appear as an essence of the bird. So can even man go not beyond his own essence. The positive, last predicates, which it gives to other individuals, are always determinations formed from its peculiar essence. With the moral condition is the consciousness of the subject, distinct from self-consciousness, but with the religious condition falls together with the consciousness, immediately with the

self-consciousness, the moral condition is outwardly to man, the religious in him. Here it is authoritative without limitation; the condition of the subject is not otherwise, than the conditional essence of the subject itself. The consciousness of the infinite is in truth no other, than the consciousness of the infinity of consciousness. If we think of infinity, we think and establish only the infinity of the intellect; if we perceive the infinite, we perceive and establish the infinity of the sensibility, in short, what we are able to place as the highest, the constituting elements are always only the essence of man. What God is therefore to man that is its peculiar spirit, its peculiar soul, and what the spirit, soul, heart are to man, that is its God. God is the manifest inwardness, the expressed self to man; or, figuratively, God is the common place book of man for his highest feelings and thoughts, the genealogical register for the names most dear to him, a most holy Being. The consciousness of God is consequently no other than the self-consciousness of man, and the knowledge of God a human self-consciousness.

But is it held itself so, of which the religious man is not himself conscious; rather the *want of this consciousness* exactly establishes the peculiar *essence of religion*. The peculiar essence is to man chiefly as another condition of the essence. It lays its essence at first outwardly itself, before it finds it in itself, and Religion is the relation of man to himself, that is to say, to his essence, as to another essence. Every determinations of the divine essence are very objective determinations of humanity. In so far as they have the determinations, peculiarities, and qualities have the truth; but that it be transferred to an essence external to man, rests on a fallacy. There is indeed justice, wisdom, love; but there is no subject outward to man, which was the support to this peculiarity, there is therefore no God. The mystery of religion consequently subsists therein, that man objectivises his peculiar essence, and this then objectivises itself again to the object, by reason of which, though it appears to aim at God, still peculiar, whilst he thinks God as one beneficial to him, his creative happiness only aims at his welfare, therefore self-love. But if religion originated thus, of which the true knowledge originates therein, that it teaches man what he in religion rejected from himself, that it brings outwardly the man again to himself. This appears indeed thereby, that we, what is in religion is the predicate, ever to the subject, what in its

subject, make for the predicate, consequently exactly to invert the oracle of religion, as interpreted, as *contre-vérité*. We required only in the place, the proposition; God is truth, love, understanding, power—those being placed inversely: the truth, love, understanding, be divine, we have the right thing. We require only everywhere, where in the register of the soul the name of God stands to substitute the name of man with the thoughts and emotions; so is the right of truth set up.

This key, which, indeed altogether valueless, shall unlock the sanctity of religion, that Feuerbach sketches even in Christianity, in order to unite clearly its fundamental import, especially the doctrines of Revelation, Incarnation, Trinity, the Sacraments. But there is added still something peculiar. If indeed religion is for the most part derived by Feuerbach, from an illusive self-objectivity of the human spirit, so Christianity then especially leads back as a religion of love and soul, to the wants, wishes, and dispositions of the human heart, but not of a sound but of a sickly, corrupt, wilful, isolated, fanciful heart, which he calls soul (*Gemüth*). The soul, said he, is the Paraclete of Christ. The essence of Christianity is thence no other than the essence of the soul; its fundamental doctrines have realised the wishes of the heart, its deepest mystery is the mystery of human self-love. In the pretended revelation of Christianity, that only became as manifest what previously indeed in God was carried in from man, that comes only from man in God to man, that is to say, from the essence of man in the manifested man.

But there is indeed the soul with its final imaginative desire, which is opened to man in this revelation. God as God is still the concealed soul; Christ Himself is the revealed, open, subjective soul. In Him is the soul assured of its own; sure of the divinity and truthfulness of its essence. The soul needs a subjective, benevolent, personal God; and indeed since only the soul is collected in its unity, necessary even only one personality. This one, historical, true personality, the personally known God, is Christ; which from every bond and law of nature delivered the heart, with the exclusion of the world, only the soul is centred in itself. In the incarnation of Christ, the human nature of God is shown, for God became man certainly from a compassion to man; He was indeed therefore in Himself a human God, before He became a man, and since the best of men is aimed at thereby, so it is no other than human

self-love which serves as a foundation for the whole. In the miracles of Christ, a power of imagination is made known, which with unconditional arbitrariness, is able to have a jurisdiction beyond nature. In His resurrection, the desire of man is satisfied according to immediate certainty beyond the personal endurance. In the Trinity an image of man meets us in its totality, and in its social relations, God the Father is the I; the Son, Thou: I, the understanding; Thou, love: both united, Spirit; the total, man. Hereby is impressed at the same time, that only a social life, a life of love and friendship is the truly satisfactory divine life: wherefore, Catholicism has added altogether a right consequence, even the mother of God. This meets us chiefly in the sacraments. The signification of baptism is no other than the signification of the water in its moral and physical healing power, but the mystery of the Lord's supper is eating and drinking.

If we comprehend everything, we have in this doctrine, not a deification of man, or anthropotheism, as one has even said, Homunculotheism: but an abrogation of everything, and that objective divinity, through a removal of the same into man, therefore, absolute anthropism, of every higher human sphere. Pantheism could still be shown as a divine kingdom, a most extended foundation; but even here is this most extensive foundation destroyed, and there remains no other than the all-divine naked man, who, in gloominess makes his peculiar essence in God, as soon as he arouses out of the gloominess, he must come to the conclusion that there is nothing behind it but himself.

If it be asked now whether this last be the only true word about religion and Christianity, we cannot here enter in altogether proof: still shall, what the purpose of this treatise appears to demand, be comprehended in the essential points.

With respect to religion in general is in the next place, the unbiassed contemplator, that Feuerbach's demonstration proceeds from a monstrous supposition, from the acceptation especially, that there exists not an objective divinity everywhere. The consciousness of God, the faith of God, as no one can deny, exist in the human spirit, in the whole development of man, and demands its explanation. If I go now upon this explanation, without something further therefrom, that there is no God, there remains nothing to me indeed, than in the consciousness of God, a mere product of the human spirit, and indeed, in this case naturally to desire something purely illusory. But even there-

with is placed, what shall be first proved, indeed from the what precedes as the only truth. Instead of taking the consciousness of God as an appearance, which will be explained, Atheism is treated as by no means further to doubting a fundamental truth, from which everything receives its determination. Likewise, the adoption of an objective existence of the divine: in the next place even only regarded as a supposition to receive near each other, likewise supposed, the adoption of non-existence of a pretended like value; and it must then be asked, from which of the adoptions, which we find in ourselves, in man, in the world surrounding us, it permits to explain in the best and most satisfactory manner.

Feuerbach now means to find this explanation in the empty human race, all objectively divine. It supports itself thereby on the axiom; that nothing is in our consciousness, but what is in our essence; that in our consciousness only our essence is expressed, and draws therefrom the consequence, the consciousness, of a pretended God is even no other than the consciousness of our peculiar essence. Every divinely named subject is only peculiar from this, the identity of man is drawn out. We see what right it has thereto.

It is to the sound single mode of thought, as one has made it rightly authoritative in itself naturally, to hold firmly by that, that to it in what for the most part, lies in the human spirit, and impresses on the whole of man, something objective is given. To this natural acceptation a subjectivism meets us, which is included once for ever, every objective to go beyond the subject, as to reject every empty imagination. But still to this we must contrast the difficulties in which they develop themselves unmistakably.

In the next place the question is forced upon us, indeed with the Feuerbachian doctrine, as still man comes thereto, to suppose such a formation from itself, and to respect the same for God. What has been put forward in such a manner has its doubtful point. It is an act of self-disagreement, man appears through that at variance with himself, in a condition of illusion and life-dream. But what moves man thereto? what is the peculiar cause of this self-disagreement, and how could it happen that by this a life-dream hath operated with all people, even fixed the most spiritually clear and independent of the old and new period, certainly that from this in itself foolish, an illusion the most powerful, and as

it remains not to be denied, even the most noble, agreeable operations went forth in the life of the individual and the people. For that we have not the trace of an explanation. Feuerbach reduces the most powerful operations of the world's history to an illusion ; but for the origin of the illusion itself, which has brought forth so unsightly a matter, he has no ground. But it is even at one time thus that man, in order to come to himself, must come out of himself ; it appears indeed the most wonderful essence, which we can conceive, being impelled in a circle by a mysterious power, by a constrained excommunication, to place himself without himself, and to make in God, in order to receive through revelation of the supposed God, till it comes after it, that he has in this whole vicissitude of fiction, always only himself for himself.

And should man have regarded, indeed, his own peculiar essence placed out of himself, for the divine. On this, Feuerbach answers : that essence is sufficient itself, and is itself the highest, the absolute ; so can even man himself, not go beyond himself, and if he thinks a highest essence, so is that only himself. If this alone be true, then there is by no means a religion, and Feuerbach brought not this in opposition to it. Religion originates certainly, perceived by every other, everywhere, thereby, that man is not sufficient in his own essence, rather seeks a completion a perfection in a higher point. Not the soul, even to be an absolute and highest thing, but the soul to be a limited and conditional thing is the foundation of religion, whilst man is conscious of himself as infinite, he sees himself, since he cannot hereby remain, impelled to infinity ; and although religion is to be comprehended not merely as a dependent feeling, so is it still certain, that without a dependent feeling there is no religion. If we place in opposition to man as absolute and self-sufficient in his consciousness, it wants exactly the impulse to the true manifestation of religion. The origin of religion is here explained then from that, from which it can by no means indeed originate. Its existence, because this is a fact, not indeed to be denied, is perceived : but the origin of this deed is brought back to something, what must effect according to its nature the exactly opposite. But even the axiom on which the whole Feuerbachian chain of ideas is supported, breaks on a more accurate consideration in itself. It is by no means true, that we have in our consciousness only our own essence. We have outwardly the self-con-

sciousness, likewise, even the world-consciousness : indeed, if it must be said of the former, that because conscious ourselves therein of the former, so it might be still from the latter only towards one, the objectivity of things, can in no manner assert holding an idealism which we have in our consciousness, perception, idea of the world, conclude to be in our own consciousness. The world has, as no sound understanding can deny an existence independent of us. Whilst we receive it in our consciousness and imagination, we cannot effect it, but it effects us. With it this can happen, must indeed be a uniting bond, an analogy between the existence and the imagination. And in the same manner, trifling as the world is, even something produced from our spirit, in the same manner trifling is the conception of the determinations in which our consciousness is expounded by the world and its whole import, only concluded our essence. Our spirit is not determined, as the world has to be, but the world gives its measure to our spirit, as we have to consider it. But from this there arises not only that something can be in our consciousness and imagination, which stands not in opposition to our nature, but even the necessity to explain this objective something which is given in our existence, and such an existence somehow sufficient.

Out of itself we cannot explain this : for the world is so bewitched, that indeed the knowledge of the whole import of it for the human spirit, even all the human spirits of every period collected into one, as appears an impossibility ; but the experiment entirely, to wish to bring back the existence of the world in its origin and continuance in the human spirit, is presented to the sound mind as the most adventurous thing conceivable. So then Feuerbach approximates not to the human spirit, though he makes him for a creator of God, even for a creator of the world. But whence does he now explain the world, since he cannot explain it from man, and will not explain it from God ? Something from that absolute spirit, who places himself in the world as another, and comes in the finite spirit to the consciousness. But therewith we have certainly a spirit beyond the human, and the application least of all to religion, as something true. No, he explains the world from itself. If I am with the reason, said he, so can I derive only the world from its essence, its idea, out of itself. But again, whence is the idea the essence of the world ? How has it happened to form itself ? From necessity and need, said he, as it

has happened, from want, from a necessity of the necessity. These are only mere words, but who could consider them as an explanation, must be very soon satisfied. The divine Plato, in his beautiful myth, could cause to arise from poverty and want, need and abundance, love, heavenly love ; and this love, which has from its mother, not merely the desire, but also, the fulness from its father, could, as Plato interprets it, as the mediator between God and man, be represented in a poetical manner, even as the world-creator. But from poverty to permit the poverty to go forth for itself, from the bare necessity : who could stand still near that.

It is something indeed different, if one said, the world is from its idea : The idea is a spiritual, rational, efficacious. Indeed, an infinite fulness of spirit and reason meets us in the world, if we look confusedly within, in this undestroyable, comprehensive organisation of things, from the meanest even to the highest, in this all-comprehensive connection, by reason of which we cannot conceive a blade of grass without the solar system, and this not without the universe ; and to observe in the midst of these things the reason—abandoned personality, in which everything reflects perception and imagination. We must also surrender the reason completely, we shall not therein perceive the reason. Even Plato was of the same opinion, when he said, the whole of the world might be imperfect, as it is allowed to think if the reason were not therein. But can there be reason, where there is not a reasonable person ? And we conceive a spiritual power, an idea, a reason, which indeed places a reasonable, self-conscious personality, but even unconscious and impersonal, therefore in opposition to that which is brought forward by it, was the more trifling and weaker. It might sound old-fashioned in this speculative, critical time, but it is nevertheless rational to hold, in the words of the Psalmist, "He who has created the eye, shall he not see? And he who hath formed the ear, shall he not hear?" than with Feuerbach to say, "A being who cannot say, hath he made the eye? for if he already sees, whereto made He the eye? No, the non-seeing Being, he needs the eye." But the mere necessity to see makes still no eye, so little now as originally. It must everywhere, where something shall be produced, be a producing power, and where indeed connecting, reasonable things are brought forward there that supposes not indeed a perfectly perverted understanding, perfect, living and rational, therefore even a conscious operating power. From mere necessity and want, which are regarded

nothing of themselves, become by no means something, much less then a world. Here is of weight truly the saying: from nothing comes nothing.

In the world now, which is independent of us, since it is, and is represented as a comprehensive product of creative reason, even moral powers encounter us. In the moral order of things a moral order is built up. The fundamental elements of moral life, justice, love, truth, even Feuerbach thinks not to deny. These are to him nevertheless only the determinations of the human essence. But these alone, although it serves in opposition to the brutal denying of morality, can still be sufficient for the moral spirit.

If I stand still with man, and consider this separated from every objectively divine and sacred thing, so as from the moral powers, which have proved themselves as divine in the formation of our race, it is more than doubtful whether man is brought in the position which is truly moral. The profounder thinkers of every period, from Socrates even to Kant, have acknowledged it, that men have laid it on morality indeed; when, at the same time, it is in opposition to morality. And who especially sees in this opposition to the good in man, who will be tried, to regard not the love and justice as a fundamental determination of the human essence, but the selfishness and the experience according to a peculiar advantage; as them even that came soon after Feuerbach, who had the effrontery to regard the egoism as a substance and ultimate end of the human nature, and to proclaim heroism a falsehood. Natural humanity, pure for itself, is, as a thousand examples of the past and present prove, always to bring down in the state, that point in the inhuman and brutal. If, whilst I perceive this also, in spite of the moral antinomy, which lies in the natural man, the full value of the moral and good, find therein only definitions of the human essence, the peculiar distinction yet always fails: the more sure title for the objective citizenship and for the primitive force its final condition overcoming every opposition. Perfect morality is only there where there is an unconditioned certainty of the victory of the good. But this I form not out of the conviction that morality is a determinateness of the moral essence, but only from the far higher, that the universal law is even moral, that it gives a moral universal aim, and a moral universal order realising the same. If goodness shall be a highest and remaining thing, every-

thing must be laid and ordered on the same : room is not to be given to the thought, this could be even something partial and transitory in only one sphere of human existence determined for it : but it must be perceived as an absolute, through an eternal power ruling throughout. But in this sense can I perceive the highest and eternal essentiality of the good only, if I perceive it in its all determining and comprehensive unity, as a true spirit. "Only a truly and really spiritual existence and life is truly good, only from a true spirit can a moral legal moderation and relational aim be placed in the totality of the finite. Either therefore the highest reality of the good must be given up, or this is founded in one truly for itself, a spiritual lofty essence." So has love for the human spirit, its full signification only, if there be an original love, the truth only, if it be an original truth, the goodness only if it be an original good ; and this primitive love, truth, and goodness, can only be as known, be thought of existing in a personal form, as the one which Plato has named the good, the father of all. The most apparent thing which can be made use for the Feuerbachian doctrine, is the observation that meets us firmly everywhere in the interpretation and formation of divinity, something humanly kind and humanly formed, that which one is accustomed to call anthropomorphism. Thence the old maxim, "as the man so his God ;"* or according to the nobler expression of Schiller, "Man is pictured in his Gods." Herein lies a truth which we cannot mistake, but must bring back to its right proportion.

Every religion has also its subjective-human side. If there be divinity and if we shall appropriate this vitally to ourselves, we cannot accomplish it otherwise than in a human manner. Thus perfection will, whatever we place in God, have always an analogy with what we perceive for our own life as the merely perfect. But here is chiefly indeed a greater, a decisive difference between different religions. In its lowest form as Fetishism, or animal worship, religion is not yet elevated once to the interpretation as an anthropomorphism. Here one could say in no case that it sprang from an illusory objectivity of the human essence, rather

* Or as the God so the man, would be equally true. If imagination sets up for man an impure object of worship, he, in his endeavour to become like his God, is impure also ; if a warlike object, man delights in deeds of warlike bravery. We see these truths strikingly exemplified respectively in the case of the Carthaginians and Romans. God, in order to teach the Israelites, who walked more by sight than faith, the purity of His nature, gave such minute commands respecting illustrations and purifications which we find everywhere in the Levitical code.—[Tr.]

consciousness is shown, the presentiment of the divine sinks altogether stupidly in the natural elements lying beneath man. To this stand-point lies a Pantheism at the foundation, only very rudely comprehended.

But even, where on a higher step, on the universal basis of the deification of nature-powers especially man, the summit of natural life, appears as an expression and image of the divine, and indeed man, even according to the moral side of his existence, since this rests always on an essential obscurity and intercourse of the religious principle, or the Pantheistical intermingling of the divine and human. The more on the contrary the idea of holiness goes beyond nature in religion comes to a formation, the less we find the moral and natural humanity brought as an expression of the god-like. Here then the divine appears as a spiritual life, elevated beyond nature. Whilst it is indeed even therein, that spirit be comprehended as spirit, still something humanly benevolent; for even man is essentially spirit. But this can even be by no means otherwise, if indeed God and man be called to fellowship with it, therefore the thing created is related to him. To deny the spiritual existence of God, is no other than, for the most part, to deny God. If God formed man according to His own image, so must man necessarily from this image recognise a God, or to speak with Jacobi, if God, creating man, theomorphosises, so must man, perceiving God, anthropomorphosise. And on the contrary, if in man with that he perceives God, must be something divine, so must in God, therewith he is recognised by man, be something human, which is correspondent to the human essence. Only therein, that man must not conceive God in a human form even in the highest spiritual sense, then it lies not, that this God himself, formed and made only in a human form, therefore is a false God; but it lies therein only that the creative God hath even given to man the form under which He is to be thought of as a thing conformable to his nature, therefore as human.* Indeed, the divine essence goes out in himself beyond this form: but this contradicts not the truth, but only the perfect sufficiency of the same, in the admission of the absolute. This insufficiency, nevertheless, is even the truly religious man himself, so soon as he at the same time is a thinking man himself, perfectly conscious. He knows that he cannot think of God otherwise, and that there lies in the

* This must necessarily be, for God could not otherwise be comprehended.—[Ta.]

inward necessity and universality of the so-conceived God, a guarantee of the truth. But he knows nothing less, that all his knowledge from God has an ingredient of the typical and symbolical, and that man should perceive God in merely an adequate manner, no more must it be man but God Himself; for only the divine spirit is even it who thoroughly investigates the mystery of the deity.

If we have seen with this universally, that it is and remains more rational to explain the world and man from God, than God from man: it still remains to cast a glance at Christianity, and see whether then this includes its essence, if we lay down as a key the principle that "man is God to man." If we have here indeed with respect to the whole mode of interpretation of Christianity, by Feuerbach, to make an observation. Who will explain to us a great manifestation in the life of man, of which we demand, that he regards it, where not with a love consenting, so still with an independent, clear aspect? Hatred can detect all kinds, but the true knowledge of greater things it does not affect. But how shall we show it; if all, what a fleshly, coarse, interpretation of Christianity has produced, as it is regarded as an essential component of Christianity itself, if Christianity has brought forward in opposition from the front, with every formation in science and art: if the emptiness of life, the severing of the natural bond, for example, in anchorets, monks, and nuns, is represented as a necessary consequence of Christianity: if faith be interpreted as the absolute contradiction to love, as morality in and for itself, humanity, reason, an opposing principle to the sense of truth: if, as true, a confiding faith is shown only, who believes something, because it is absurd. We could only show it as a perfect ignorance of Christianity, if it be marked not clearly thereto as intentional, a disfiguring proceeding from an undisguised aversion. But no unbiassed person will place in agreement, that it is not to such believed, such spiritual expressions, who could make clear to us the essence of Christianity. If we permit in the meantime such an eruption of the most profound subjective aversion, to rest on itself, and to keep us only in the objective! Christianity—no one can deny this, is the highest and spiritual life-power, from which he knows the history of man. He, who for the most part perceives, a divine disposal, he must necessarily perceive, even in the manifestation and operation of Christianity, something in an eminent sense

completely providential, divinely ordered. Faith, in an eminent, all-operating, humanly-educating God, is not conceivable, without perceiving therein the recognition of Christianity as one of the most significant means for the proof of his humanity-educating activity. Again, if there is something in the natural and moral order of things, what immediately shows through itself for the existence and work of a holy God, so is Christianity, but especially its peculiar germ, which in its nature, merely a single manifestation of Christ, in which it meets us, what our inward consciousness is necessitated in the same manner to honour as divine, as itself must fail insufficiently, to produce a like out of itself. Thus faith convinces in a God all-disposing for Christianity, but not less even the manifestation of Christ, for the disposal of a holy God. Both hang together inseparably, what the scripture affirms thereby, that on the one side it speaks of the lineaments of the Father in the Son ; but on the other side, even says, that one can only come to the Father through the Son. In the same manner is it clear on the other hand, not only that he who hath not the Son, also, cannot have the Father in a truly vital manner : but also, that he who knows nothing of the living and divine God, must see the truly moral in the manifestation of Christ, so as to deny in Christianity for the most part, or somehow to necessarily to associate with.

In this latter case Feuerbach finds himself. An objective divinity, which is not for him, cannot have revealed himself according to his opinion even in Christ. The Christian revelation contains for him therefore only what man before has placed in the God-represented from himself, in order to perceive it then as a pretended revelation from him again. But man, who is only revealed himself, is not this man who is instructed through Christianity, the new the truly moral, but it is the old, altogether man with his endless base necessities, and wishes, the man of moral self-love. Other religions are able to be brought out of a sounder impulse of the human essence, but Christianity is especially, according to Feuerbach, sprung out of a corrupted heart, that is to say, out of the heart, not in so far as it is the flock of an unconscious instinct of reason, but in so far as it is the gloomy, imaginative, self-willed soul, which only represents that as law which pleases and benefits it.

We now place this corrupted heart, named (gemüth) soul, makes itself its God and its religion ; who can then be even only a moment

in doubt, that this might have merely another form, as the Christian God and the Christian religion? But the human heart, even the sounder, yet completely corrupted, is at the present time, as a thousand years ago, an insolent and fainthearted thing. If it be fainthearted it expands in the feeling of its power or its fortune, it is not in the determination to put down a divine power before itself, and so bend it before the same, but if it finds a delivery of divine power indeed, it will still place therewith far easier in contradiction than in unison. The insolent heart is the Prometheus, which forms not gods but men, and insults its gods openly. On the contrary, if the heart be fainthearted, it will be determined more easily, indeed in the feeling of its necessity of help, to believe a higher power; but the powers which are then formed, will be such, that shall, in a moment, help it, and without being obliged, point out further benefits. It will then be a theurgical, magical religion, which proceeds therefrom, but not one in a full and powerful sense moral. Universally religion will be, which springs from a selfish heart, always only a religion of enjoyment, not a religion of denial, humility, self-denying, sacrificing love. In the delightful service of the Grecian gods, the moral heart finds what pleases it; still more is the paradise of Mohammed so touched upon that it can be agreeable to the old man; here are, though we have not intended it to be considered, even these religions altogether only as product of a moral imaginary self-love, at least not to misapprehend strong influences of such a one. But indeed a religion, which, as the Old Testament, has for its fundamental foundation the word, "Be ye holy for I am holy," which calls to that, "my son give me thine heart," still more a religion, which in the narrow way of its entrance, places the claim of repentance, which places everything thereon, in order to kindle sin even unto the last fibre out of human existence, that makes that step of blessing dependent on a like step of sanctification, which an infinite love indeed knows, but at the same time, only a mere holy, and in its holiness even angry love; such a religion which will exactly the corrupted, wilful heart, with all its gloomy wishes and dark illusions, and will create a clear and pure heart, and resists not even again out of the corrupted egotistic heart. It had even made it most a striking contradiction to itself, if it be in such a state. In its essence it lies rather that it reveals to us a God which is infinitely greater than our heart.

If Feuerbach finds the mystery of Christianity in human

self-love, and in this sense says, "the love of God to me is nothing more than a deified self-love," if he even therefore derived the whole of Christianity from the necessities of the heart, but only the corrupted heart; thus thereby lies a sin, a small germ of truth in a mass of error.

It is not to be denied that, in the course of human historical development of Christianity, even manifestations appear, this we have seen as the operations of the principle of selfishness, of the morally corrupted heart. This nevertheless suits not Christianity itself, but only its temporal formation, which is affected by this also, even in the contrast with sin. But of what concerns Christianity itself, we must indeed say that it suits the necessities of the human heart; and no one will wish certainly to find therein the truth and excellence of a religion, which does not suit the necessities of the heart. There is indeed between Christianity and what the human soul requires, a profound connection. But who will conclude that a matter therefore, because it meets a necessity, is a product of this necessity? If this conclusion were right, so were bread the product of hunger, and water the product of thirst. But it is even here well to observe a difference which has been carefully made by a distinguished theologian (Müller), the distinction between necessities and wishes. Not everything which corresponds to the necessities of the heart corresponds also to its wishes. This is especially of weight in Christianity. It satisfies the necessities of the heart in the government in distinct contradiction with its wishes and dispositions.

If we proceed to the further consideration of this point from the idea of God, so is it indeed absurd to hold the Christian God therefore for a product of human self-love, because this shall aim at salvation, the happiness of man. If we bring back this assertion to an universal principle, the purport runs thus: every spiritual thing, which appears as effecting salvation and happiness, is a production of human self-love. In this category falls everything moral and good. If it therefore be said; that happiness is then admitted—so was the command of the giver, because this is more blessed than that, a product of self-love, and therewith the gift itself is even nothing good, a frivolity.

If every good thing in general is represented, and represents itself as a bringing salvation; so might proceed out of a

selfishness, and since from this selfishness can only proceed wickedness, so we have only then the choice, either completely to deny the goodness, or, the rock of self-love being therewith avoided, to assert it; this is not satisfying, not effecting salvation, not blessing. In like manner, it is held with the highest good, with God. If God shall not produce happiness, therewith is his essence taken away: but if God shall, because he is conceived as producing happiness, only be the product of human self-love, so is with that only said, that the idea of God, because it is the idea of the absolute goodness and effecting salvation, is nothing in itself. In both cases the matter terminates in the denial of divinity, and is only a trifling roundabout way in order to arrive at this. Thence arises Atheism, which is the necessary result, only placed with some other words in the foreground as the only truth. On the contrary we must say if for the most part it is a divine thing, so can this only be a good, beneficent thing: it cannot wish corruption, but only salvation. They place a divine will, and this they think as aiming at happiness, is one and the same thing. It is not the selfish interest of becoming happy, for, on that account believers in the estimable, sound, especially the Christian piety in God: but can it think the God, of which it is certain from other grounds, under no other condition, than as the fountain head of salvation and happiness.

A momentum of self-love becomes only then laid as essentially co-determined point in the idea of God, as of one who brings salvation, if salvation be represented thus, as the moral self-love wishes it, as one already lying altogether immediate, so that one, for example, only required to assume certain principles of doctrine, or to follow forms, or in the end only to die. But even in such a manner Christianity imagines not the accomplishing of salvation; but there are the difficult conditions of repentance, self-dying, sanctification, whereon it unites this. Here it places a purport of claims, which in a most remote manner corresponds not to the wishes of a corrupted heart, but indeed of its necessities, if it shall become from a corrupted state, pure and good: whence it then even comes, that it is not, as one should expect according to the theory of Feuerbach, the corrupted in the otherwise good heart, what according to Christianity comprehends, in order therein to take care of one's self so well: but that still for the goodness susceptible in the corrupted heart, in order to get rid of corruption.

But the blessing to creation achieved by the way pointed out, is not the last and highest what Christianity recognises. This last and highest point is rather the honour, the glorification, and transfiguration (*verklärung**) of God. That God may be glorified in all, that He is all in all : that is the end which Christianity sets up. It is therefore not man who is aimed at by God, but it is the glorification of the divine Majesty which is even aimed at in the blessing of man. But that is even a limit, which lies far beyond human self-love. It is clear after this, that it is not the true comprehensive Christianity, which gives the inducement to explain this for a product of self-love, but the inducement lies thereto in the interest of the Christian, to be for the most part free and without the divine.

To enter farther individually, especially in the trivial explanation of, and the more as trivial of the sacraments, appears for our purpose unnecessary. Only one point, the centre of Christianity, the Person of Christ, we shall still take a brief view. Christ shall, according to Feuerbach, recognise the personal, be a good-natured God, as man has created him imaginarily, according to his necessity. That Christ is somehow an historical Person, of that the dispute cannot naturally be in connection with such a doctrine. But we look upon once the image, which we even still have of Him, when and from whom he is even created, thereon, whether it chooses as a product of the wicked heart, gloomy, self-willed soul. It is chiefly the image of one crucified : and that it takes out indeed this not altogether good-natured, it shows the condition that it was from the beginning in the Jews an offence, and the heathen foolishness. But it was at the same time the image of that crucified, who has said, "He who will not take up his cross and follow me, is not worthy of me." It is remotely the type of the humble mind, who in serving love humiliates himself, and as a chief mark of His own people, elevate the meek self-resignation, the type of a pure man, who only promises to those who are of pure heart to see God ; the type of a divine vindicator, who meets every sinner with a flaming and sacred countenance. It is finally the image, as we find it in none of the pages, which has a humanly written history and fiction, even only approximating to such a height ; a type in which we all are compelled to look upwards, but that even at the same time con-

* This term, and *Aufklärung* have been confounded with illumination. See page 73.—[Tz.]

vinces, as the sun by its light, by its internal truth and harmony. And should this type only be a witness of the evil human heart? Truly, if this heart shall have made its Christ as a benevolent God, it should have made it altogether another thing. It would then have represented clearly benevolent, tender-hearted, false God, who had promised the easiest remedies to all its weaknesses, not a Christ, who, since he has been so perceived and represented, as we find truly has become the fountain of humiliation and advancement, the purification and inward satisfaction for the best of our race, the inexhaustible subject of thought, for the profoundest spirits of all times and people.

We conclude our consideration. It is sufficient for our purpose, perhaps indeed too much is said about a doctrine, which, whilst it makes a foundation for the explaining of Christianity, at the same time completely denies the divinity, attempts something so vain as that men who should attempt to explain satiety from hunger, love from selfishness, the sun from the night.

II.

CHRISTIANITY AND MYSTICALNESS.

The above title has been chosen in order to show the import of the following pages, in the shortest possible expression. But it shall not be said neither that a trial may be made to represent the relation which subsists Christianity and Mysticalness according to its whole extent, nor even, that everything will be moved here, refers solely to this relation. Only from the chief things in this treatise is the appellation taken. But the matter arose in the following manner.

In the year 1851, my treatise on the Essence of Christianity (3rd edition) was translated by that excellent theologian of the reformed Church of France, Professor Sardinoux, of Montauban, into French. In this translation it became immediately a subject of debate in various ecclesiastical and theological journals of our western neighbours. The judgment was given differently, according to the position of the Reviewer. Some found in the little treatise a recognition, which could lay me under an obligation to thank them, but others even a contradiction,

which was so formed that it appeared to require, for the sake of the thing itself, an apology. Such a one have I undertaken, and the apologetic, polemical discussions, which, proceeding therefrom, are laid down in the theological *Studien und Kritiken*.^{*} As I now shall elaborate in the present edition, the wish might be expressed to incorporate these discussions here. They may be appropriate, one thought even now still to set aside some existing misunderstanding, and to place the true opinion of the author in the true light; they contain even the components which are not merely transitorily polemical, but are of enduring positive interest. Whilst I now, entering on this occasion a renewed impression of the treatise from the *Studien*, it appears to me not transitory to bring the same here again completely. Rather I think only to give the more essential part and this in an abridged form.

The opposition to my interpretation of Christianity was chiefly brought forward in two French Journals, in the *Archives du Christianisme*, and in the *Journal Avenir*. In the *Archives*, it was by an active, zealous faith, bearing the spirit and character of a prominent man, the Count Agenor, of Gasparin, who was an extraordinary sharp and fiery, but not in like manner, appears towards me a profound disputant. In the *Avenir*, an anonymous writer attacked me, who estimated the true import and aim of my treatise far more correctly, but yet he even uttered contradictions, which were manifestly caused by misrepresentations.

On both sides the disputant took occasion, on the general subject, not to agree to trifling importance. We shall thence occupy ourselves in the following pages, with the objections of both opponents, chiefly with the accusations of Count Gasparin, not only because these are the most difficult, but, chiefly even therefore, because they offer the occasion, to treat on the title of a definite subject, which, for the solution of our subject, is of unmistakable importance. And thus we turn ourselves, whilst we wish here to repeat no other, at the same time to this subject.

^{*} This is a profound theological and critical review, commenced in the year 1828, and published in Germany, now under the editorship of the author of this work and Dr. Umbreit. The germ of this work appeared in an essay, contributed to this Review, with the title of "The Distinctive Character of Christianity."—[T.R.]

1. THE ACCUSATION OF MYSTICISM.

The chief accusation vanishes indeed, which Gasparin, in the name of those most powerful writers on faith, that one is accustomed to name literal, elevates in opposition to my definition of the essence of Christianity, that it rests on mysticism. This accusation is laid again in a row of individual separate points. We shall return to in the conclusion. In the next place here the remark will suffice, that to Gasparin the conception of mysticism is synonymous with that of subjectivism, and this again with unbelief.

This interpretation must have for the German reader something surprising, as it was then even striking to me at the first glance. It will therefore be well before we proceed further, to make the possibility of such an interpretation clear from the position of my worthy opponent.

The word mysticism belongs, as is known to each and every one, to those pliable, ductile, multifarious expressions, with which it is accustomed to proceed in a wonderful manner. This age has in the religious sphere one or more expressions of this kind, which, formed as current coin, do convenient service, a matter, beyond its exceptionableness one has once now agreed with, to perform in the most satisfactory manner. Of such nature is the word "Pietism" in the present day at Germany. With thousands, who have the historical or actual idea of Pietism, this word appears at the right time,* in order to show here very intelligibly something very bad and dangerous, likewise something very gloomy in the highest degree. But in the end the whole matter proceeds therefrom, that that man from another stand-point, calls another thing Pietism, and every one agrees therein to brand it as Pietism, which to others is a pretended overplus of faith, or adverse and inconvenient to the Christian strictness. In a very similar manner, for ten years, the expression mysticism has been branded amongst us. It was indeed the disagreeable surfeit of faith, which one is stigmatised with and indeed especially then if it is taken out from an ideal and spiritual foundation from encountering the predominant Rationalism, and it has then, as Nitzsch aptly says, not failed much, that not only Herder, Haman, Claudius, but also Lessing, indeed Kant and Fichte, might have been branded as mystics.

* "Denn eben, wo Begriffe fehlen,
Da stellt ein Wort zur rechten* eit sich ein."

It has been otherwise in favoured Germany. One required, at least on the whole, to give the name of "mystics," not more so blindly only as an abusive expression and pleases even the theologians, which one otherwise called "mystics." The cause of this lies therein that one has come and has taught according to both sides to make a distinction here fundamentally. One has begun to study fundamentally the history of mysticalness and regard proximately the true mystics of every century according to the person and doctrine. One has been accustomed to separate accurately the distinct manifestations in this jurisdiction, to keep separate clearly the orthodox and heterodox, the nature-formed and powerful. One has learnt to estimate the signification of the mystics in certain ages, and especially recognised its precise relation to the German Reformation. One has in connection with this historical Studien fixed more surely even the idea of mysticalness. And according to them all, one has, if one was not reserved altogether for a better, to say, the more modern, at the same time orthodox and scientific theologians are either not mystics, or in so far as they are, they are only what the true Christian theologians of all times were, because there lies at the foundation and right thereto in such components of Christianity, which have proceeded from Christ and His Apostles.

It otherwise existed for a period still in France. There is on this point, indeed, universally a distinction well worthy of observation between the Germanic and Romanic spirit. Whilst the latter has a predominating tendency to things of the outward life and a peculiar endowment for its formation, but even an inclination to disperse itself in this, it turns itself to the former, directed more to the collection in itself, predominating in the inward life, and cherishes its cultivation with peculiar love. It connects therewith, that to bring forth powerfully in the Romanic, specially in the French spirit, the power of the understanding and the will, in the Teutonic, and specially in the German spirit, finds on the contrary something, what is thus peculiar to it, that it can be shown even only with a German word (*das Gemüth*), that is to say, that profounder inwardness of the spiritually complete life, in which indeed it gives the sentiment a significant place, but in such a manner that it proves it not as merely the outward impress of a resigned and always changing, but as one production outwardly from either, and in every change the impression remaining the same and peculiar. By reason of this diversity in mysti-

calness, which overthrows the principle of inwardness, and has truly its native place in the soul, the German spirit is more homogeneous in itself, whilst the French for this is less accessible and less likely to bring in opposition to it.

This expresses itself then even historically in the great periods of cultivation of Christian life and thought, with which the nationality shows itself, as a co-operating instrument. Indeed in the middle ages both tendencies of theology, and so divides the whole interpretation of Christianity, that the only Latin oratorical Scholasticism, which has its chief seat in Paris, can be regarded more as a product of the Roman spirit; mysticalness on the contrary, which immediately spoke to the heart of the people, even in the language of the people, and mostly had its way in the magnificent vale of the German Rhine, as a product of the Germanic spirit. This relation, though formed otherwise, appears to us even in the Reformation, has proceeded from its chief points to the Church founded by them. Indeed the mystic elements, as this can be pointed out through an abundance of examples, are not wanting to Calvin; and on the other side is Luther not in a narrow name, a mystic. But this thereby stands quite sure: Luther is, according to the inward phase of his Christian life, altogether sprung from the root of mysticism, as well as Tauler, Gerson, the author of the German Theology, and hath even cherished abundantly the mystic component in his theology,* whilst Calvin, not under the perceptible influence of mysticalness, has formed himself and his whole theology, and has laid for the foundation more the view of the absolute dependence of man from God, than that of the union of man with God. This has even progressed conformably to the whole doctrinal development of the reciprocal churches. The German evangelic Church has that which appears to it as the truth in the mysticalness, formally legalised, whilst it has admitted the doctrine of the *unio cum Deo mystica* as a standing article in its dogmatic: the Reformed Church, on the contrary, and as a chief part of it, especially the French, has held this doctrine remotely, and in its place placed other dogmatic conceptions: on the side of God, the resoluteness of the end of salvation and the gracious gift of perseverance in the condition of salvation (*donum perseverantiæ*) on the side

* Eine Schrift Luther's, die vornehmlich noch den Charakter der früheren deutschen Mystik an sich trägt, ist sein 1530 verfasster Sermon von der Freiheit eines Christenmenschen.

of the chosen believe, the firm assurance of salvation, and the full safety of consolation (*certitudo salutis et firma consolatio*).

If we add to this the difference of the national spirit and of the whole historical course, that under the French protestants, not in like manner as under us, those historical studies have been made, which could lead to a right estimation of mysticalness : so is it very clear, as it could generate itself on that side multifariously, an antipathy full of prejudice towards the mystics : and so was it possible Gasparin propagated it himself among his own countrymen widely, a deeply-rooted determination to support, if he brought a mark of the mystics as such, which indeed show in themselves something objectionable, and should include in itself something degraded. But if he does something in this, what we have been accustomed lately to experience from the vulgar rationalistic side, so still it does it, the representative of orthodoxy, this is the same altogether in another sense. To him indeed, mysticism is not an anti-rationalistic preponderance of faith, but an even altogether in the Rationalism of a complicated superficiality, and he makes a difference between mysticism and complete infidelity, what perilousness befalls it, refuses peculiarly only for the advantage of the former.

2. MYSTICISM ACCORDING TO GASPARIN.

However, it is a question not merely about a name, but about a fact. Gasparin, which I gladly acknowledge, hath not merely attended to some cursory word, in order to move a vague accusation at me : he hath rather said, how he understands mysticism, and sought to confirm his accusation out of my book. It comes only thereon, whether his idea of mysticism be the right one, and whether that which is conveyed by my book is truly demonstrative for his purpose, I must say and shall also prove it : Gasparin has made chiefly a caricature from mysticalness, in order then to make out me such a one to the pretended mystic.

Gasparin, whilst he contradicts directly the mystical principle in its perfect formation of the Christian character, merely develops the idea of mysticism in the following manner.

Outwardly there can be given only two principles of absolute scepticism, no more and no less ; the one which recognises an outward rule, and the other which recognises an inward rule ; the faith in an objective relation, and subjectivism. Subjectivism,

Mysticism, Rationalism, Infidelity, everything is regarded with good logic, and from a principle one and the same. The *Mystic* names this I the feeling, love, divine inspiration; the *Rationalist*, reason; the method is the same, and the nature of the I not changed. It is a common thing to have nothing except the I to reject all authority, to accept nothing except what one can appropriate oneself. This is the rule of subjectivism, in like manner applied by the mystics, rationalists, and unbelievers. But it is asked, do we sit on the judgment seat, or one higher than that? Does it outwardly give to us an authority, or does it not? Concerning that one must make a distinction, and distinguish the mystics themselves, in the same manner as the rationalists and unbelievers. The mystic subjectivism only thereby distinguishes itself from the other subjectivism, that it sets in the place of the reasoning I, the feeling I, but the feeling ascribes itself to a pretended inward manifestation. So only the impression determines the truth, or rather it gives here by no means the truth, more in the real sense of the word. The trifling questions after truth and error belong to the lower steps of the intelligence. In the place of the question after truth, it hath substituted the question according to the impression, the feeling, the utility. Therefore in a word, feeling or truth, the inward revelation with its impressions and reasonings on external revelation of scripture, authority of man or of God, subjectivism or Christianity, that is the choice.

If one must confess, Gasparin hath made it not difficult. He gives us an idea, which he places as a pistol to our breast without further ceremony.

His whole development of the idea runs thereon, thus to determine mysticism as it is serviceable to him, in order then to be able to dispute the point most easily and successfully. He had been able as well to say simply that mysticism is absolute subjectivism and unbelief. Then it was the same for all, which without further reflection but yet still with an objective truth and faith represented in all its objectionableness, and there only remained what Gasparin calls the principle of outward rule. But there is placed with such arbitrary alternatives, which instead of giving an incipient discussion, removed the matter only to the conscience, having gained nothing in every place. No man, who had not indeed before a representation of mysticism, would experience through Gasparin, even only in the most remote

manner, what then is only really mysticism, what he has interpreted this whole manifestation to be, which we see firmly pervading every religion, firm in the religious life of every nature, and indeed precisely religion in the higher grades of development, and the life of the spiritually powerful people. He could see in the highest degree what is not mysticism, especially a non-possessing objective truth, a non-recognition of divine revelation, an undertaking of a higher authority, in a word unbelief. But even that which he brings on in such a manner it was something false, and thus is it only indeed which we have demonstrated through a more powerful realisation of the conception.

3.—THE TRUE MYSTIC.

The sphere with which we have had to do here is a widely extended sphere. They appear in this light of a very varied character, indeed partly of an opposing nature, of a very different manner inwardly, and a very different place outwardly.

The first, therefore, which is incumbent on us, will be that we make a judicious distinction. Indeed even Gasparin made a distinction, but—he permits us to say—not a very judicious one. He distinguishes in the sphere of Christianity between a perfect, consequent and a less perfect, a less consequent mysticism; he first calls it a revelation in a narrower sense, which another values in the feeling, which nevertheless to him is peculiar, even as an inward revelation. This distinction, indeed therefore not very acceptable, because it terminates only by an altogether determined more or less, becomes still doubtful through its application. In the first class, Gasparin places, by way of example, Jacob Böhme, and Swedenborg, and Jung-Stilling: but they were not exactly mystics in the narrower sense; but Theosophists, in a referential manner, visionaries. In the other class he throws altogether, what belongs not to the first, and truly, since they reach the people, which are foreign one to another in the highest step. We follow another distinction, which we did not require to make at first, which is made indeed from others, and therefore is made with justice, because it arises from the nature of the matter. It is that between mysticalness and mysticism; mysticalness is the sound state that proceeds from a real necessity, increased and ordered after a natural manner:

mysticism, is the diseased, affected, burdened more or less with wilfulness. One is accustomed to make a like distinction between Gnosis* and Gnosticism, Orthodoxy and Orthodoxism, Rationality and Rationalism. If we comprehend now in the mysticalness, as the positive and legitimate, from which mysticism distinguishes itself as a degeneracy, so we have, in order to recognise it in its origin and essence, to observe before all the jurisdiction in which it increases. Gasparin treats that which he names mysticism as something independent, as a subsisting for itself, from the foundation of a perfectly granted detached principle. The matter does not remain so, mysticalness has a determinate ground, in which it takes root, to which at least it especially belongs. That is the ground of religion, and for as which we here ask, according to the Christian mysticalness, the ground of Christianity. Therefore from the essence of Christianity, if one will understand especially Christian mysticalness. Religion is the vital bond between God and man, a relation, which rests according to its nature, on an impartation of God to man, but only finds its realisation in a position of man correspondent to the divine impartation. This relation can in the next place be comprehended as one subsisting in and for itself a given vital arrangement, a conception of realities, doctrines or different determinations, in which society, that society between God and man, finds its proportionate expression, as a religion in an objective sense. But the objectivity of religion has its signification and its determination again therein, that it becomes subjective, that it subsists as an outward arrangement, in which it has taken in the inwardness, proved itself as real to vital truth of the individual and of man. And the inward existence of religion, as the bond between creature and creator, will be true perfect only then, when the creature, as in the next place it takes root unconsciously with its whole life in the creator, so even enters with an independent consciousness in the totality of its life in its society. Therefore all the elements will be, which for the most part are constituted for the higher life of man, even constituted for the religious life. Man will only then stand in right relation to God, if he stands therein as the *perfect undi-*

* An important distinction pointed out here. A profound insight into the truths of revelation was named Gnosis, and the power for it was held as one of the extraordinary gifts of the spirit (1 Cor. xiii. 2—xiv. 6). The Gnostics claimed the power to restore the lost knowledge or Gnosis, and in endeavouring to do this they lost sight of the practical nature of Christianity. Similar distinctions might be made between Orthodoxy and Orthodoxism, Rationality and Revelation.—[Tz.]

vided personality, as the moving and willing, but not less even as the feeling, and man endowed with a living faculty of instruction, as the one, which is not merely bound in the inwardness of his soul in God, in unbounded veneration and love, but even offers his whole outward life to the service of God, and devotes his material frame as a temple to God. In this vital whole, even the relation of divine things will have their inalienable place, but this knowledge, exactly as a knowledge of divine things, will remain itself conscious, where it is of the right nature, that it has its limits, and that is, if the discourse be of God, is a question about a subject, which never rises perfectly in human conception, and if from the relation to him, about the life of the spirit, which it keeps with all clearness and certainty, still always its mysterious profundity.

Christianity, the perfect religion on the ground of a perfected divine revelation, includes what we must regard as essential for all religions in the same manner a vigorous formation, as in its purest inward agreement. It is a conception of the reality of salvation called forth through the creative power of a divine and human personality, through which is arranged the true relation between God and man, for ever proportionate. But whilst it has stepped in as an independent life-power in the developing progress of man, it will stand objectively as a perfect subject, but it performs thereby only its task, that it progresses internally, plants its benefits of salvation in the soul, and generates outwardly from within, a new life. In this life it will correspond really with the claims of Christianity; it will permit none of its fundamental components to fail, which we have shown above, as constituted for the full, sound, ethically interpenetrating, according to all sides have shown its vitality as a piety, proving itself by deeds, and it will not permit to fail, especially even a momentum of knowledge, on which the Lord Himself lays such peculiar weight. But the knowledge in the sphere of Christianity will be never any other than the knowledge of faith, that is to say, such a one, which, as it is perfectly certain of its condition, yet at the same time comes the consciousness in itself, that it only sees "through a looking-glass in the gloomy words;" but the knowledge "as we have known" has chiefly to expect from a higher condition.

If we think now the development of the Christian society, the Church, as thoroughly normal, everything becomes, what was given in Christianity objectively, be always subjectively realised :

it would find the Christian knowledge in the dogma ; the soul in worship, the conception of ethical claims in Christian social life, its perfectly corresponding expression : it might have unfolded these different proofs in beautiful harmony : every represented thing might have been outwardly, at the same time a pure testimony of the Spirit directed internally by the powerful participation of the inward life. But even this normal development has, by reason of its human infirmity and sin, by reason of which many heterogeneous influences take place. The *disturbances, peculiarities, corruptions of the life-harmony* have entered, and so has the life of the Christian society developed itself through oppositions and contents, in its course it was necessary throughout, that if an element of the Christian life is elevated in a peculiar false view, then even must be made authoritative the opposing, like authorized about so distinguished a point, represents therewith for the whole again a sound balance of power.

Indeed, an early appearance of that relation in the middle ages, the false inalienability of Christianity was a powerful increasing corruption, that is to say, that relation, by reason of which one is satisfied to have Christianity as a surer establishment of salvation, as a rightly determined dogma, as a beautiful and a well organised mode of worship, an imposing, settled Church, without regard to the completion of these things with an inward life, without true, sincere participation of heart. Where this condition is entered upon, there can appear outwardly everything very glittering and well cultivated : but the whole is a whitewashed sepulchre. The dogma is for a mere opinion, the service of God for an opus operatum, the moral life for a lifeless instrumental existence. In such a condition men appear, who have still a heart for Christianity, of which the dogma is only something, if they experience its import in their own life as a truth which will animate the worship from within, and shall comprehend its prayer to God, in the beautiful words of the poet, "grant, that the fire of thy love may kill our cold works." Those are the mystics who are the representatives of the inwardness of the self-experience, the animation of Christianity, in opposition to the eradicating inalienability. These men think not thereon to place the I in the place of God on the throne. Rather, it is the denial of the I, resignation of every peculiarity to God, self-denial very peculiarly its solution.* They proceed not thereon to lay aside the

* Die sprechendsten Beweise hierfür liefern der mehr speculative Verfasser der deutschen

dogma or overthrow the ordinances of the Church. They only wish the dogma at the same time as an inward surety as self-esteem: they wish only in the sphere of the ecclesiastical ordinances, even a true inward immediate relation to God and Christ, and a truly complete proof of divine and brotherly love: they wish only the Churchism, with its objective weight, presses the life of the soul, and that even the claims of the divinity-formed personality, still find room in the Christian life. In this sense has indeed in the middle ages a lofty signification. It has in its legitimate formations in opposition to the outward objectivism of Churchism, the chief point of subjectivity, not the false, arbitrary, but the justified in Christ. And if we prize the Reformation, that it has restored again without forsaking the objective ground of revelation, the inalienable rights of personality, the inwardness of Christian life, the immediate relation to Christ, the self-esteem, the freedom of conscience, so we are never to forget that mysticalness has been therein its glorious precursor. But not merely in the position to its object, but even in the *inward development of the Christian life itself*, corruptions happen. Its fundamental components, which are collected together ever in right unity on the basis of faith, and borne by this unity, shall be formed in an ever-perfect harmonical interchange, are drawn without this unity, constitute themselves almost as peculiar principles, and become thus, whilst they, instead of being members of the whole, even wish to represent the whole, somewhat false.

It is known, as indeed in Christian antiquity, especially in the firm, exclusive, dogmatising periods, from the fourth to the sixth century; then again later in the middle ages, not less in two periods of development very different of our Protestant Church, the powerful orthodox and the rationalistic, the knowledge-side of Christianity preponderating with a disproportionable, certainly often exclusive interest is cherished, as they only make dependent, or still, as most of these determinations of knowledge, the salvation of the soul and the unity of the Church, and as this knowledge, separated from the foundation of life, mostly external in many ways, cold and dead, but at last become a preponderating, critical, denying, and destroying. This collectively

Theologie und der durch und durch praktische Thomas von Kempen. Der erstere findet den Grund aller Sünde in der von Gott sich ablösenden Selbetheit der Creatur, in dem "Ich, Mein Mir, Mich;" die Besserung aber allein darin, dass der Mensch beransgeht ans der Echtheit und eingeht in Gott. Der andere predigt bekanntlich auf allen Blättern seiner Imitatio Christi als das Allerwesentlichste die Selbstenstgung das Absterben des Ich, um in Gott das Leben zu gewinnen.

makes in the Christian sphere Intellectualism, which represents itself again in various formations and gradations in the ecclesiastical forms of Scholasticism and Orthodoxism in the unecclesiastical or anti-ecclesiastical systems of Gnosticism and Rationalism, of the older which at the same time still followed a practical interest, and of the modern, which altogether serves the speculative interest. And as in this way the theoretical side of Christianity has experienced a partial treatment, proceeding in the end even to self-destruction, so has it happened even at times with respect to the ethical side. Even this one has formed, having torn from the animating spirit of faith, and without a right estimate of the love which arises from this, as something for itself subsisting. Thence has Nomism proceeded, partly the more external, as we find it in the Catholic Church, especially the mediæval, partly the more internal, as it appears in the philosophical and theological systems, especially since the Kantian period, partly even the perfectly ordinary, as it is extended in life with the opinion that honesty is the only truly religion.

Where these corruptions enter, a spirit of knowledge without true love, a legal spirit without living faith, both without a right fulness of the Christian spiritual life, there it reacts on the heart, the feeling, the soul, the faithful love, and this reaction of the heart, not something only natural, but regenerate, is mysticalness. But as a representative of faith and love in opposition to ideal and legal Christianity, mysticalness is far remote in wishing to separate itself from Revelation as an objective foundation and from the Scripture as a safe rule of Christian life; and if the feeling be made authoritative, it happens not, in order to supplant it as a pretended source of religion, but because it believes, even the scriptural truth becomes only through the medium of feeling our true vital property, and it must what is read, in order to bring fruit, be even felt and experienced necessary. It holds itself in this relation thus. Exactly from Scripture in which the life-spring of faith and the love so fresh, flows so full and strong, freshens, quickens and animates mysticalness after itself, then it seeks even to lead others from the wells without water to this living fountain. Where the Scripture has repressed, it elevates this again, where it will now treat as a dogmatical or moral law, penetrates it even its profounder vital sounding, and fuller appropriation where one is lost in the individuality of the character it teaches again more to

view it collectively as a living whole. Mysticalness becomes thereby a corrective against the degeneracies as well of ecclesiastical as of the Scriptural component in the Christian development: of the ecclesiastical, if it goes beyond from Scripture downwards in a traditional nature of ordinance: of the Biblical if it sinks with the Scripture into a literal essence, and treats the Scripture not as a book of life, but as a book of law. In this sense is mysticalness at all times the representative of the living spirit of faith and love, the voice of the mistaken and extinguished feeling, the conductress to Scripture as the fresh fountain of life, the conductor beyond it, what is given in Scripture and the Church objectively has become in the immediate presence and experience of the most peculiar inward life, and who recognizes all those things as correct, who is permitted not to refuse even mysticalness its recognition. But before all things it is even still necessary to express that in Christianity lies even an element, which we can then regard not otherwise as mystical: in Christianity not merely in a narrower sense so named mystics, but in the Christianity of Christ and His Apostles, in the Christianity of the whole Church, Christianity even is represented as the mystery of divine happiness, as the heavenly, as the hidden wisdom of God, it recognizes a love of Christ which goes beyond all idea, and knows of things, which "eye hath not seen, nor ear heard, nor hath entered in the heart of man, what God hath prepared for those who love Him." Where, on the one side the discourse is of divine revelation and illumination, of the incarnation of the Son of God, and purification through His blood, of eating His flesh and drinking His blood, as a true heavenly food: where, on the other side, the discourse is of faith, as the only organ for the appropriation of divine blessings, of the necessity of regeneration, of the life springing therefrom, as each a one hidden with Christ in God: indeed, there we have a rich conception of things, which, as they are able to be well recognized, even from a Christian mode of thought, in their ground and connection, still at the same time includes in itself much, which is not interpenetrated by thought, goes back not perfectly in conception, and therefore even cannot be brought perfectly by speech clearly, we have a matter full of mystery, mystical. But this is particularly the case with respect to a point which we must regard as the truly central in Christianity. We shall — so Christianity

teaches—put on Christ, He shall gain a form in us, we shall live in Him and He in us : and as we become one with Christ, so we shall become one through Him and in Him with God, and God will make His habitation with us. Since the discourse is manifestly of an internality of vital fellowship with Christ and God, which extends down in a depth of the life of the soul, which is not able to fathom the understanding perfectly. Certainly, if these internal matters of fact and experiences must, with all that is otherwise certain and clear, be brought in an ordered, rational connexion, and even therein must show the states of the Christian life as sound, that they prove themselves in moral fruit, so even does not fly but seek the light of knowledge : but always still will go beyond that, and in the highest steps of knowledge until faith comes in sight, still something remains which neither can be dissolved in the abstract nor in speculative idea, something of a nature and ordinance.

Everything which we have adduced is the truth of Scripture, it belongs to Christ Himself, and His great thoughtful apostles John and Paul ; at the same time it nevertheless carries even in itself an inalienable feature of Mysticism. Because it is the truth of Scripture, the truth of Christ and His apostles, we therefore find it stamped by all living Christian theologians ; but because it at the same time is mystical, therefore every spiritual Christian theology has a mystical component. He who wishes a Christianity without all mysticism, is not allowed to go in the school with Christ Himself and His glorious apostles, and is not permitted to turn to an Augustine or Chrysostom, Anselm or Bernhard, Calvin or Luther, generally to some one truly great theologian of any century, but is willing to sit at the feet of a Deist* or Rationalist, or of one altogether only in ideal form deceptive orthodoxism, and then even from very essential components of Christianity, learn to understand from a very significant vigorous manifestation in the Church.

In fine, Mysticalness is completely the universal tendency in the Christian life, and in theology, which the sound subjectivity, in opposition to the false objectivity, in opposition to intellectualism and nomism, nature of opinion and character appears the necessities of the soul, the necessity of experience and self-experience, but for the most part cherishes perceptively these

* See Toland's Christianity not Mysterious. The import of this treatise Lechler develops in his history of English Deism.

profounder components of Christianity, the not appearing perfect in conception, and to hold for all the steps of knowledge, a trace of mystery. As mysticalness appears a peculiar thing, in so far as it is impelled thereto, through opposing false tendencies. Then it has the signification to restore through more powerful of its peculiar elements, the right equilibrium again, and to bring back through a method of health a crisis. But although it does appear as a peculiar thing so one is not able to believe, that it is for the most part not existing, rather it is then—a perfect Christian life and mode of thought being supposed—even only there as a natural organical component of the whole.

We must nevertheless always suppose, if we speak of the sound and true mysticalness, four things : first, that the mystic element will not be a whole, for itself enduring but organises itself as a member of a higher life-whole : secondly, it, though opposing the false objectivism, still on its own side rests on the true objective foundations of Christianity and the Church ; thirdly, that it, continuing the right of feeling, still has not even an ideal aversion the emotional feeling degenerates obscurely ; and fourthly, that it makes the profounder, the components of Christianity, appearing mysterious, this always in a manner with which the bond of the rational interchange of thoughts, remains in science and the Church in well secured conditions. These suppositions do not realise themselves, degeneracy then enters, which we name Mysticism ; and this we have now to take into consideration. Whilst we do this, we must be conscious, that such spheres, though they can be very determinately separated on the whole, still are not separated everywhere by perfectly accurate boundary lines, but touch in various gradations and exceed each other.

4.—THE DISTINCTION BETWEEN MYSTICALNESS AND MYSTICISM.

Mysticalness is essentially the internality and essentiality of Christianity. Its strength and power lie therein. Exactly on this point it suddenly changes, if it holds not firmly on the right foundation, and observes not the right proportion in mysticism.

All religion is in its most inward germ an intercourse and fellowship of man with divinity. In Christianity, the fellowship of the believer with his God is restored through Christ, one so

inward and perfect, that it *will appear as one existence* with God, as an indwelling of the God in the believer. A tendency now, that strives in the most inward vital means of Christianity, which elevates before all things the profundity of divine things, so as from this is kindled human love, will turn itself naturally to this point, which is altogether peculiar. This impulse is being taken in itself by no means objectionable, but arrives at everything that will satisfy it. In the theology of all the great ecclesiastical teachers, the idea of the vital impartation of God in the faithful man, and of the deification of the faithful man through the indwelling of God has a place. Even our German evangelical Church has in its doctrine of faith on the foundation of scripture, spoken sufficiently clear (John xiv. 23, 17, 21, 22; 1 Cor. vi. 15, 17; Eph. v. 30), expressly recognises the *mystical union of the believer with God* as and of the highest moment in the state of grace. But it has done this very wisely under every determinate suppositions and conditions. It supposes that man, before he enters in this union, is justified and born again, therefore, is made free from the fault and dominion of sin, and it conceives the union itself as one indeed not subsisting metaphorically or morally resting on the operation of grace and harmony of the will, but as a real : but preserves itself at the same time expressly against misconception of a mixture of the divine and human substance, so as a taking away of the divine and human personality, and distinguishes very determinately the personal union of the divine and human nature in Christ, of the indwelling of God in believers. In other words : this union becomes, in the doctrine of the Church, as one not indeed merely ethical, but still will be conceived as ethical, and even therefore held firmly and distinctly, which is the fundamental condition of all Christian ethics, the idea of the divine and human personality and the recognition of the distinction subsisting between both. Where these boundaries are existing, mysticalness may be considered as sound : where they are over-stepped, mysticism appears as something unsound.

Mysticism brings through the Christian ordinance of salvation and with it the settled moral conditions of life, whilst it plunges itself in unbridled haste immediately in the infinity of the divinity. What hovers before it is not an ethical interpenetrating of vital fellowship with God, but a natural fellowship, not a deified essence, but a divine essence. The limits of

the personality even then fall therewith, and thus mysticism hangs together commonly with Pantheistical doctrine. Since is recognized hereby always on the one side the signification of sin, on the other side the necessity of Christian activity which makes the abrogation of sin conditional, especial reconciliation and justification, so is Christ interpreted as the Reconciler and Redeemer, who at first stood in perfect unity of spirit and essence with God, and according to its pattern we enter in this unity, we shall become in like manner perfectly God's sons. For the entrance in the substantial unity with God, mysticism then knows different ways, and after this it divides itself in different natures. The medium of the agreement is either an intellectual mode of view or thought : thence originates the contemplative and speculative mysticism : or it is a peculiar active existence of the feeling and imagination, thence springs the mysticism of sentiment, the visionary and pseudo-apocalyptic in this jurisdiction, or it is a determinate conduct of the willing and doing : thence arises practical mysticism, which again breaks up in both the sub-kinds of asceticism, in which the divine unity strives through positive doing and the quietistic in which it is supported by possible resignation.

We will not here follow the ramifications any further, but only note some of the characteristic features of mysticism.

The mystical tendency where it appears as something peculiar has always firmly the character of a *reaction in opposition to corruption*, which have gained in the Christian life a power. But the reaction, though it justifies in itself, places itself not always with a clear prospect on the right foundation, and in the question holds not always the right proportion. Thus it becomes even a corruption, and places in opposition the error according to one side, not the higher collective truth, but only the error according to the other side. In the contest with the lifeless objectiveness, it neglects or abandons even the objective foundations, and is a morbid internality : this is mysticism as spiritualism, as false spiritualism, for which every objectivity in Christianity is only an internal representation, Christ himself only a symbol, the life and work of Christ only an allegory.* In the contest with the encroaching, cold intellectualism, it escapes out of the sphere of thought altogether in that of sentiment or of immediate contemplation : this is mysticism

* Especially of this class the heretical, mostly pantheistical mystics of the middle ages.

as transcendentalism, which, refusing every distraction of idea, has the divine only as the merely indeterminable, as the predicateless absolute (*Dionysius Areopagetica*). In the contest with external nomism it perceives the significance of the objective moral order, and places everything on the inward thought of the spirit, which it is able to do what it will, as he who does with God always some right : this is mysticism as a practical latitudinarism, as antinomism and libertinism.* But in so far at the same time it lies generally in the nature of the more mysterious mystical tendency, to cherish the knowledge not altogether accessible elements of Christianity, it even follows towards this side altogether universally a perversion thereby, as on that occasion it was the only right estimation destroyed by the cognoscible and utterable, and thereby the regulated, the rational intercourse of thoughts is elevated in Church and science.

In a word : mysticalness becomes to mysticism these where in the place of the ethically interposed vital fellowship with God the immediate nature fellowship, in the place of the objectively founded inwardness of the peculiar spiritual spiritualism, in the place of the conceptional interpenetration of the dogma, the flight from the dogma, in the place of the firm moral order, the self pleasing of the desirable subject, in the place of the national intercourse of thoughts, which is placed in itself a conclusive sensationalism. But if we see in mysticism a degeneracy of mysticalness of such a nature, so shall it not therewith be said it is in the rule mysticalness goes forth according to the time, the chief and therefrom then by the corruption of mysticism. On the contrary we find in many ways that at first in the violence of opposition, it becomes still very obscure, a fanciful mystical tendency interpenetrates, and this then clears off under contest and pressure to a purer and more prudent, more biblical mysticalness. So especially in the middle ages, where this process of purification is pointed to very determinately by the Pantheistical Eckart, even to the altogether practical Christian men, who stood on the threshold of the Reformation. But that mysticalness is capable of a degeneracy, no person will account it as a reproach. This is the case with everything only humanly good, or do we reject the faith in some degree, because it can't give to orthodoxism the knowledge, to intellectualism

* The Brethren and Sisters of the free spirit and similar religions.

the moral law, to nomism a motive? Not to reject the mystic element, it is the task but to cultivate rightly, and thereby to prove from the degeneracy.

5.—THE FIVE MARKS BY WHICH, ACCORDING TO GASPARIN, MYSTICISM IS KNOWN.

Indeed from here a light falls on the idea arising from Mysticism set up by Gasparin, on the difference specially which he makes between the outward and inward rule. However this main point will be shown specially further on. In the next place we take another consideration, to the one with which the chief point is connected.

Gasparin will not appear to have held it only for the most part. He sets up therefore determinate marks, in which, according to his meaning, Mysticism is recognized. Such a mark he finds indeed in the language in the mystical style, which one perceives at first glance, as a style of a peculiar kind, in opposition to it the simplicity of the apostles appears to want all relish. Still Gasparin follows this remark no further, but directs his glance immediately to the less outward remarks of Mysticism of which he brings forward five, namely, these :—

- 1.—Mysticism raises an opposition between *dogma and love.
- 2.—It adjudges a kind of authority to all religious doctrines, without regard to their scriptural truth.
- 3.—It particularly turns this principle of indifferentism and neglect to biblical rule on the question of the Church.
- 4.—It places, more or less, in the place of expiation through the blood of Christ, the unity of man and God, in the Person of Christ.
- 5.—It subordinates in all things the authority of Scripture and will, that one supports itself more on what one fails, than on what one performs.

One should expect Gasparin would, in order to demonstrate the correctness of these marks, bring forward testimonies from the Mystics. He has not done so. He gives instead

* Or the *unconditionally true* in matters of religion. A true system of dogmatics can only be based on the manifestation of the Son of God in the flesh, the indissoluble union of the divine and human natures in the Logos and Dogma was used by the early ecclesiastical writers in another, as referring to the heresies of their ages. The following distinction between dogmatics and ethics is not to be lost sight of. The former presents "doctrines as realities, facts: the latter assuming them as facts, treats of them as duties, or as facts to be actualised in life."

of it only lively circumlocutions of his theses, associated with indications on manifestations of more modern literature, especially the French. He looks nowhere clearly on true mysticalness, but other things always glitter before his glance. It meets us as a peculiar point of his achievement, that one has made in modern time a distinction between the Pauline and the Johannean, and has received in the development of the Church, various and prominent steps of which that has a certain authority by reason of the improvement of a peculiar phase of Christianity. In this Gasparin finds a solution of a surer ground of Scripture in the result of a mode of thought for which there arises in general no more a fixed truth, and everything which flows herefrom, he lays to the charge of Mysticism.

On the whole that is indeed acquitted, what was said about the five marks, through the distinction between Mysticism and Mysticalness. What is true in the characteristic of Gasparin, attains not true Mysticalness, and in so far as it belongs to this, we have not to defend Mysticism. But yet still some essential rectifications appear requisite in the individual.

But what chiefly relates to language, so is this with the Mystics, as with other men, different. It is even of authority with them, "the style is the man," according as its personality is formed, so is even its style formed. There is among them a distinguished speaker and writer, yet contemptible. If we wish, nevertheless, to judge according to the predominating character, individually and collectively, they distinguish it mostly through that which Gasparin decides mostly against them. This is the single, inward, full of soul, filial and natural, *the drawing near to the Apostolic simplicity*.

The renowned book of the practical mystic, Thomas á Kempis, the next to the Bible, might not be printed and read very often, if it did not offer its inestimable import even in a form which everywhere bears in itself the stamp of the most gentle spirit of untinged piety. And a fundamental book of the German mystic, the "German Theology," is by Luther, desired still not according to a proposed external taste in the language, be exactly recognised from this side, whilst he admonishes, no one might vex himself at "the base and dishonourable German."

But generally it is for the most part the German Mystic, which must be dear to every unbiassed person at the same time through its peculiar beauty of its language. This beauty is not the classical

completion, but indeed that which moves us inwardly and comprehends in the master works of the old Netherland and German School of Painting, the full expression of verity, simplicity and truth of that thoroughly pure, solid, unartificial piety. It proceeds from the best of these writings exactly by reason of its language, a tender, a pure, vitally exciting fragrantcy, as from a nosegay of fresh forest flowers. And if Luther's language is often like a storm of thunder, and a battle, so is the language of our mystics, from a century before Luther, to be compared to the mild, animating breath of spring.

On the five distinctive marks we may observe as follows :

1.—With the dogma, Mysticalness as such has properly by no means to do directly with it. Its taste is not either to establish or to continue the progress of the dogma, but to estimate and animate it. It supposes the dogma as something given, and dissolves the elements of life which lie therein, but places itself not hostilely to it. It will not dispossess through love and the moral appearance, the dogma which it indeed strongly emphasises, but will perfect and obviate thereby the somewhat threatening or already encroaching dogmatism. Gasparin either appears not to have been conscious, or not suspected that there are representations of mysticalness, which remotely exclude somehow dogmatism, rather including the same in itself in the most accurate manner, and opposing an intermixture of both elements, certainly formations, in which even, indeed, then often predominates in contradiction with the ecclesiastical dogma, the *intellectual* interest. With it in such a manner, since this unity still immediate, has not yet proceeded through opposition. Later they appear separate in both chief tendencies of the middle ages, Scholasticism and Mysticalness. And since the men then were, who are very near to Gasparin, who in an agreeable manner attempted a confused labour of ecclesiastical dogmatism and mysticism, they were the great teachers of the school St. Victor, at Paris, and the special colleagues of Gasparin, the renowned Chancellor Gerson, the most Christian (*allerchristlichste*) teacher who succeeded this way. Certainly, it is not wanting even in determinately formed examples of a mysticalness going over into an Intellectualism. We name Johannes Scotus Erigena on the one side also effecting a change in France; on the other side, the German Eckart. These speculative mystics loosen indeed in part the dogma and go beyond in the unecclesiastical and anti-

ecclesiastical, but they are still a testimony for it, that the mystics, as Gasparin admits, stand not in and for itself in an opposition to the cause of knowledge and thought, but it can intimately itself a one-sided care of it.

2. and 3. If Gasparin continues a distinction of Paulinism and Johannism, and such a treatment of appearances in the Church, whereby is perceived in its different steps of development a relative right, with specially sharp censure ; so is even that again something which by no means strikes especially at mysticism, because these things are by no means peculiar entirely to it ; but in the second place, the blame which Gasparin gives, indeed is of no use. Gasparin has even here manifestly another thing in view. The more modern theology exists to him in imagination, especially its nature, as we treat the German biblical theology and the Church history. Here now we wish not to make ourselves better than we really are, but we wish even the good which we have not to be mistaken. It is true, we have a biblical critic, who, mistaking one in many ways, who enhances scripture in the existing diversities to opposition, which the Son of Man of the Synoptists, and the Son of God of John, allow reciprocally to exclude, which places not unwillingly the Petrine, Pauline, and Johannean in the strongest possible contradiction, indeed with a rooted malignity. We have a history of dogmas, for which the development of the dogma is conclusively nothing less than its destruction. We have a history of the Church, which even failing in vital love to the Church, for the most part elevates what has disfigured and corrupted the Church, or adheres in it as a contingency. But we have, and that must Gasparin, if he once turn his sympathy to us, know likewise ; we have even a biblical theology, which it does not neglect, in the temporary realisation of the revelation truth, points to the eternal import and in the diversity of the types of doctrine, the inward unity. We have even a history of dogmas, which in the formation of the dogmas is in conformity to nature, acknowledges according to the inward laws itself, perfecting an unfolding of the biblical import of truth. We have also a history of the Church, which will be nothing otherwise than a clear testimony of the divine power of Christianity throughout every century, and that whilst it estimates the manifestations of Christian life, brings indeed everywhere the conditions of time and the natural connection of things to account, but at the same time even in the Christian revelation possesses an absolute portion of

truth for its decision. The results of this theology, laid before us in numerous works, are through the efforts of earnest men who have laboured in the sweat of their brow, have struggled with the spirit of doubt and unbelief in their age, then Gasparin before he judges it would do better if he learnt to know it more accurately; for this theology, although it is not yet perfect and conclusive, is still so touched upon that every one without distinction can learn much therefrom, for his Christian life and mode of thought. Gasparin, if he wish not a fictitious Christianity but the true, will be obliged to rest in an historical mode of consideration. Christianity is even radically and essentially a history; it is, at the same time, the most mighty world-historical principle, and stands opposed as such to the development of man, not as a matter only outwardly operating, but enters in as a most inward impelling power in this. But if we recognise Christianity in this its historicalness, we shall be obliged to hold fast two kinds. First in its chief points, for all the period of normal formation and representation, as we distinctly consider this even as divine and supernatural, if we represent it to ourselves not only magical and unnatural, we shall have to suppose even a co-operation of the individual and personal life, because the individual and personal are willed from God Himself, and not abrogated by Christianity, but shall be made clear, and, secondly, with the whole further development, as we regard this, as it operates from a divine crisis, if we not only misplace the final judgment indeed in this period, we shall even though destroyed in principle, yet is nowhere merely taken away, have to accept, that always it stands opposed as merely absolute good and absolutely bad, as black and white, but is mingled as good and bad (Matt. xiii. 24—30), that even corruptions stand in connection with truth and goodness, and that even the best is still burdened with want and sin. That it is really thus, history shows unrefutably, and what we find undeniable in the truth, that we must wish not a maker, but be a decider of Christianity, admit even in our theology. But this excludes not in the most remote manner, that Christianity is in its origin and essence, a work of God, still even that it suggests for the judgment of all manifestations in its sphere an absolute measure of truth.

4. *The unity of God and man in Christ*, and through Him realizing *the union of believers with God*, is elevated especially by the mystic, according to its fundamental tendency. But in

the manner since thereby the established reconciliation is repressed by Christ, this appears only where Mysticism goes over in Spiritualism and Pantheism. In and for itself, the mystic wishes as well Christ for us, as Christ in us. He only penetrates therein that the doctrine interpreted by Christ for us, not in too outward a manner, since even the momenta of the implantation in Christ, of existence in Christ, of the appropriation of the spirit and life in Christ, come to their due. In the next place the testimonies the mystics hand down for this, which are placed here in front on ecclesiastical dogmatical ground ; but it even fails with those which are less dogmatical, if it be not without hesitation heretical, the relation not to the absolution of sin and reconciliation. But that relation still will recede, there even Mysticalness has its corrective in the objectively biblical and ecclesiastical, so as it serves on its side then for this corrective, if the truths, which we comprehend in the formula, "Christ in us," will be neglected.

5.—Finally it is even by no means a mark of Mysticalness as such, to subordinate in every place Scripture, and to reject its authority. Only the spiritualistic, imaginative Mysticism, especially the one which it drives to their proper place, prophecy and hidden things, becomes a despiser of the written word. But the better Mystic has drawn closer to Scripture, though in manifold gradations. Certainly he has done more. He has at different times partly drawn forth Scripture again from the dust, and brought in the fuller use of the people and of theologians, partly deepens the interpretation of Scripture, spiritually and practically animates its application. Throughout the whole mediæval age, especially in opposition to its conclusion, the Mystics were certainly, or yet the men and parties who had a mystical element in their mode of view—as in like manner, John Gerson, Gerhard Groot, John of Goch, John Wessel,* Staupitz, and again, the Waldenses, the Brethren of the common lot, and many others ; they were those who brought the Scripture—setting at naught Scholastic and Hierarchy in opposition to Scripture, to honour, transformed into flesh and blood, diffused among the people, and became the most vital proclaimer of the truth of Scripture. Mystical and Biblical theology united in one, in order to form a life-stream, from which the Reformation proceeded. And even after the Reformation, since the Scholastic himself was generated

* This Wessel is not to be confounded with Burchard von Wessel, a Nominalist. The former was contemporary with Savonarola, and his great penetration caused the people to give him the name of the "light of the world."—[Tr.]

in the evangelical Church, there were men, which we are allowed to show in the best sense as practical Mystics, as J. Arndt, Spener, and his school, who again have drawn forth the Scripture, urged by its study and vital use. The like we find in our time, and so will be to that time, where Philosophism or false orthodoxy will place the Scripture in the back ground.

Thus it stands with the five marks. They are not satisfactory for their purpose. But if the marks hold not the position, so can even the complete conception formed from them not do.

6.—THE APPLICATION TO MY PERSON AND TREATISE

Shall I even now speak of myself: I do it indeed not willingly, and will do it very briefly. But I must do it. Gasparin has indeed set up those marks in order to apply them to my writing. It is to be supposed that with the application, it may be arranged, as with the thing itself. We too shall see!

From what Gasparin says on the Mystic style, applies to me in so far as the application, as he remarked in the last article, my representation is throughout indeterminate, vague, misty, and so formed that it always abrogates again what it has even set down. Against an attack on my style generally, I have as little an apology to make, as against a censure of the tone of my voice, or the appearance of my countenance. But what relates to the reproach on account of contradiction, it is so asked whether the ground for it lies truly in my representation and not rather therein that Gasparin can bring together certain things on his own side, which appear to me consistent, that he sees these only contradictions, where I see unity. The correctness of this acceptance will appear, as I believe, from the following. In the next place I turn to a short characteristic of the nature and method, as Gasparin transfers the five marks of Mysticism to my person and work. They are essentially the following.

If I in a book, where discussions on the dogma by no means belong, it is even not a question of the dogma, on the contrary, because these chief points indeed show copiously, as Christianity is in fundamental essence a real manifestation of the holy love of God in the divine and human person of the Redeemer, so shall I set up therewith an opposition between dogma and love, If I, without rendering prominent somewhere the distinction of

apostolic types of doctrine with peculiar emphasis, only points as altogether occasionally to the diversities in the form of doctrine with an essential unity in the fundamental perception : so shall I have only Petrine, Pauline, Johannean truth, but no Christian, only provisional truth, but no eternal and absolute. If I perceive in the Church steps of development with a prevailing tendency, either in the doctrine or in the moral legislation, or in the reconciliation founded by Christ, and in each of these steps observes some relative good, but also some deficiency; so shall nothing be more true to me in the Church and nothing more false, but everything has only a value indeed according to the convenience of the time and the result. If I say herewith in connection, it is in the ancient Church, especially the prophetic office of Christ, in the mediæval Church, the kingly ; in the reformative Church the high priestly office was valued, but the truth lies in the united and proportionate formation of all three offices. So shall I wound Christ Himself, and introduce a kind of Nestorian heresy. If I represent the Church as a body of Christ and as an independent society, but it not expressly, because comprehended not perfectly of itself, distinguishes from the world, and in spite of its independence, permit the Church to co-operate with the State for the highest aim of man : so shall I identify the Church with the world, and in it see only a society, which even as good dead as living, certainly even the Person and action of the Redeemer can be hostile. If I in the work of redemption found all on the peculiarity of the Divine and human Person of the Saviour, and its peculiar activity from the specific peculiarity of His Person, not derive the peculiarity of His Person from that activity : so shall I deny the reconciliation and place in its stead only the coincidence of God and man in Christ. If I mention in the very universally maintained characteristic of the ecclesiastical periods, I do not even treat especially the place for scripture, of inspiration, and find not the revelation in the narrower sense as well in scripture as rather in Christ : so shall that be a renunciation of scriptural principles and a disregard of it, what one performs in opposition to what one feels. And if at length it is brought by me with a comparison of Christianity with other religions, for the Old Testament expression "Judaism:" so shall it be recognised yet therein altogether, especially a contempt of the Old Testament.

All this—which I trust—needs no refutation. It is quite

sufficient to have it attested. Confusions and contradictions lie before us, but not such which I myself make, but such which are introduced without any fault of mine. It is unnecessary to elucidate each one. I prefer to turn to something more fruitful, to a positive realisation of the point, those which come into consideration which are opposed by Gasparin. Mankind will therefore be able to observe then from the subject my true conviction. But all that, which stands between us in the question, reduces itself essentially to three things: the relation, firstly, between the outward and inward rule: secondly, between dogma and love: thirdly, between the Person and work of the Redeemer, with the particular relation to the doctrine of "Christ for us" and "Christ in us." On these three points I will therefore begin to speak.

7.—THE OUTWARD AND INWARD RULE

Gasparin supports his conception of mysticism and at the same time his whole controversy on the alternative of the two principles, without which a third is not conceivable to the principle of the outward and inward rule. With the distinct interpretation which he gives to the matter, and since he concurs even with so unconditioned confidence in the principle of the outward rule, one would believe he could develop and establish this principle, but to represent that which is opposed in its nakedness. For that manifestly remains, which Gasparin names the principle of the outward rule, not as something ready to the hand that everybody at the same time knew, what he has to think thereby. For Gasparin nevertheless the matter has evidently the character of the axiom. He styles it only on the outward rule, but he does not explain it: if we wish an explanation, he leaves it to us to seek it ourselves.

Outward rule we can name that altogether universal, what is represented outwardly to our spiritual life with its claims, they are disposed to wish the same. It is this what one, in so far as it is recognized, is wont to show even as authority. In this manner it appears to us in the next place that positive religion, but especially and in a positive manner that which has the form of law. Even in the sphere of Christianity there is a very high formative, perfect magnificent formation of the principle of outward rule. It is Catholicism. Here we have all which we can wish in this relation: the principle even in its whole determinateness

and its most perfect application to life, the command of the Church in its full power, and the submissive obedience on the side of its faithful members. Is its principle recognized by Gasparin in this, without doubt, its perfect formation? He is quite certain, a champion of Protestantism, not to do it. He will say: the true outward rule is not the Church, but the Holy Scriptures. But what right has he to say this? If the different formations of the principle of outward rule offer to me the choice, and I decide for that a formation, which in this case is still the less formative thereto: I do it because it has so fallen to me, but I must have for it internal ground. But as soon as I distinguish between the different forms of the principle of outward rule according to its *internal* ground, so I stand more singly with the outward rule, but there manifestly appears something from the *inward* rule, and I cannot be a convinced and thinking Protestant, without supporting in opposition to Catholicism in some degree a measure even in the inward rule. However if we leave Catholicism and see only in the Scriptures, in which Gasparin finds the only true outward rule, the question arises, will the scripture itself, in the sense in which it is meant here, indeed be an outward rule, and shall it be treated by us in this sense? But, mark well! By this it is a dispute about the question: is it the outward rule in merely an exclusive sense, in opposition to that inward rule, and so that that relation is included in such a one?

If any one asks me simply: is the Scripture an objective rule? I then answer as a believing Protestant with a distinctive affirmative. I acknowledge with the whole evangelical Church the normal view of scripture, and find therein a palladium of Protestantism. I speak with Luther, "God's word shall settle articles of faith, and no one else, not even an angel." I will not judge the scriptures, but let myself be directed by them. I intend not to make a Christ, but to have Christ, who attests the scripture, only this, and this even completely. And from Him as from His work of salvation, the scripture is to me not only a perfectly valid, but even a divinely tried testimony. So if any one asks me simply according to my creed for a formal principle of evangelical Protestantism.

But if any one asks me, is the Scripture such an outward rule, that thereby every relation to an inward rule, for the most part to a further, profounder, higher thing than is included in the

written word as such? Then I distinctly answer in the same manner in the negative! and say, in this sense will the Scripture itself, not even be an outward rule, and it is not even allowed to be taken by us so. Rather, in so far as the Scripture is a rule, it is outward what it comprehends, having proceeded from an original inwardness, it has always the impulse and aim, again to become an inward thing; but in this internality of its import it shall operate, not merely as an outward rule, but so that it proves itself the import in an altogether inward life, and gains over an independent unison. Therefore it remains outward and inward in a firmer action, and nothing is permitted to be torn off from the other.

If the Scripture be a rule, we rightly ask, whence and how has it come to be such to us? It has not fallen from heaven; not immediately written by the hand of God. Even Scripture was not at first there, and on it then Christianity has been founded; but Christianity was at first there, and this has then found medium of its representation and propagation in Scripture. The Scripture is therefore not the *first*, the *original*. It rather stands immoveable before it, and in the next place independent of it, some other way, for which it is a means. This other earlier matter is the conception of the divine actuality of salvation, whose centre is Christ and the Christian life founded thereon. The essential signification of the Scripture is therefore there, where the living announcement is not more accomplished to be the corresponding mediator for the salvation granted in the Person and Work of Christ. Its value is that it includes in itself Christ and His gracious salvation; that it is a conductor even of the Holy Spirit, and life to the spirit and life of Christ. But it is even therefore the spirit as not the first, so not the highest and unconditional. Scripture being taken for granted the higher is Christ. It is not the Scripture which establishes the authority of Christ, but Christ the authority of Scripture. The peculiar condition of faith is not the Scripture, but *Christ*, who is represented in Scripture. For not a thing which is written, as the same is even holy and divine, but only can be *personal* in the full sense a state of its unconditioned personal resignation, which we call faith.

This faith, which goes from person to person, is originally begun in the most vital manner. The Lord Himself refers to it, who should come and believe on Him, not something only on

Scripture which witnesses of Him, but before all things, on His life and actions, on the likeness of the Father in the Son, and thereon that he who does the will of God, will experience whether His doctrine be of God, or He speaks of Himself. But the Apostles and disciples assert of Christ, of everything which He did and spake the impression, that they must say "Lord, whither shall we go? Thou hast the words of eternal life." And Peter could confess in the name of all, "Thou art Christ, the Son of the living God." This appeared not by reason of an outward rule, which certainly was by no means existing, but it was an immediate, most internal, divinely-witnessed actuality of life, not flesh and blood, not even a written word had revealed it, but the Father in Heaven. This inward faith receives in the writings of the apostles, under the direction of the Holy Spirit, its impress: but it now wished to bring an illuminating power, since this outward existence rested altogether on an original internality, and since it is even not something for itself, but everywhere serves only a higher purpose, the peculiar condition of faith, Christ, with His salvation in the soul. But the representation of faith has at the same time the purpose again to *effect faith*.

It rests therefore in Scripture as it has proceeded from an internality, at the same time the inalienable effort, what it represents outwardly, making an internality, a thing truly believed and existing: it asks itself only still, whether it will do this in the manner of an outward rule in opposition to every inward, and whether we shall take it in this sense. An outward rule, will solely be of value as such without regard to the inward agreement, we call *law*. The view to which it corresponds, is the *outward authority*. The position, which is demanded in opposition to it, is that of obedience, submission. Are we allowed and able to turn these definitions to the Scripture? The Scripture can certainly never be as something merely subsisting for itself, but always be regarded only as a member in the whole organism of Christianity: it thence cannot have another fundamental character, except Christianity itself. Christianity recognises now indeed, even law and obedience; but only a law of freedom and a law of faith. According to its most inward essence, it is not an objective law, a subjective submission under this law: it has rather, elevated the principle of legality, and in its place set the joyful message of divine grace, the gospel to which from the side of man only can correspond the confidential adoption, faith. The fountain,

from which divine grace itself flows to us, is in the latter instance, not the Scripture, but Christ. Christ is the real revelation of the gracious love of God, the Scripture is the *conductress and educator to Christ*. But now can a true conductress not have essentially another unity, than that whereto it shall lead and educate.

If Christ has therefore elevated the principle of legality, the Scriptures are not able to conduct to Christ in the way of legality, that is to say, the outward rule merely as such, for even therewith it might supplant Christ, to erect a new law and set itself as a master, that is to say, the independent living attestation of truth from its side, which then from the side of man must make the first steps to an independent adoption of faith from a most internal necessity of soul. And if Christ can only be believed and recognised from the Spirit, whose Mediator for mankind He was, so can even the Scripture, which shall conduct to Him, only be comprehended from this point. So is therefore Scripture not a law canon, a code of law and outward rule, but a book of faith and life, and its authority is not an outward but an inward. But a book of faith and life can only then operate in the right way, and make of value its inward authority only then successfully, when what is represented to us therein is objective, proves itself at the same time in our life as true, effecting salvation, and divine, through the testimony and power of the Spirit, in the way which Gasparin rejects as so completely mystical in the way of the living appropriation of the internal assimilation : and in so far the appropriation must result in regulated proportionate manner, an inward rule will then make itself authoritative therein. A circulation therefore takes place here, as in all sound vitality : Scripture as an external thing has proceeded from an internality, and strives always again to become an internality : it begets Christ to us, but receives even its witness from Christ, and can only be truly comprehended from Him, its central point of life. It satisfies a necessity of salvation, but it is even sufficient only for such : it brings about for us the spirit of Christ, but is even only for him in whom the spirit of God operates, a conductress to the spirit of God. Everywhere we have an outward and an inward, objective and subjective, we have belonging together inseparably, everywhere a vital process in which the interpenetration of both sides ever perfectly realizes itself : and therefore it comes in opposition to the Scripture, not in an act of

subjection, which is accomplished once for all, but in an *inward life*, with which we have the peculiar heart experience and the spirit of God even proceeding to the inward life.

8.—THE DOGMA AND LOVE.

With the representation of Scripture Gasparin connects very accurately the representation of doctrine. The Scripture is to him an outwardly arranged law-book, because it is to him an ideal of perfect dogmas. He brings an accusation against me, "in the place of the dogma sometimes my book introduces the Christian fact, sometimes the Person of the Redeemer." He on the contrary says, "the Christian fact includes the whole dogmatic; the person, fact, dogma—everything is that one." Therefore the facts of Christianity are to him essential dogmas, Christ Himself a dogma, the whole Bible a code of dogmas, and our work lies chiefly therein to receive these dogmas just as they are, and because they are so.

Gasparin says, "the first dogma is the importance of the dogma." I consider this claim as less imposing, but perhaps practical—"the first obligation of theologians is to perceive rightly the essence of the dogma." I will thereto, so far it allows room in opposition to Gasparin, give a small contribution.

If in the Scripture is given a perfect complexity of dogmas, what has then—one must necessarily ask—the whole *doctrinal development* in the Church, which is essentially an interpenetration and fortification of the dogma, for a sense and for a signification? If the dogmas lie before us in Scripture perfect, so is the whole powerful labour of the century, which is referred to the formation of the dogma, either an empty, useless labour, or something unhesitatingly hindering and destructive. If the dogma-forming activity has, on the contrary, on which Church has bestowed thus its whole power, a real worth, so must one concede, that the dogmas were not fixed and ready from the commencement, but have proceeded through a process of existence, and have a history. And the latter is even the only right one has Christ reconciled us with God, and redeemed us from sin; but He has done it and does it, progressing through everything, which we comprehend under his prophetic, priestly, and kingly office. They are matters of fact, not dogmas. These matters of fact are in the next place

subject of belief, and this faith, in which it has found its salvation, the apostles have announced to the world as bringing salvation in word and scripture. Even this proclamation of faith is not yet a dogma, neither verbal, nor scriptural. It comprehends the matter, perhaps also, as with Paul and John, the first commencement to the dogma : but it was, as an immediate expression of life, not yet even a dogma.

The true dogma begins first then, where the fact of Christian salvation and its original proclamation of faith be made a subject of determinate ideal interpenetration, in order to represent in the Church a corresponding unity of doctrine, and then even in the theology a well-organised whole of all the opinions of doctrine, a system.

Therefore faith and dogma, though they are organically connected, still are very determinately distinguished. Faith, objectively taken, is the first, not having yet gone through the mediations of faith, the expression of Christian certainty and actuality of salvation on which it rests ; the dogma, on the contrary, is the *ideal* fortress of the import of faith, whereby it receives an ideally proportionate form. After this Scripture is altogether proportionate, especially the classic sphere of faith ; the dogma, on the contrary, belongs especially to the sphere of the Church. And by this is determined the quality of the dogma. It is essential and lofty, but it is not in itself absolute and independent. The dogma is necessary as the firm receiving handle of faith, as the form which proceeds itself from the faith of the same. But it is not allowed to the form and interpretation to be identified merely with the import. This happens, if the dogma is set in the place of faith, dogmatism is generated which, with the outward form, it stands still without the inward penetration and the orthodoxism which salvation unites in the right interpretation of dogmas as such. But in truth the dogma makes not happiness, but faith ; the dogma, on the contrary has always exactly so much worth, that it includes a living faith in itself, and for this presents the corresponding form of thought. But in so far as it is laid down for all times a normal vital expression of faith, the dogma must even always go back again to Scripture. And of it it must, if it be grown cold as an idea, if it threaten to become lifeless as an objectively existing belief, ever again its animating and vivification, from it even improved throughout, receive an extended and deepened exposition its purity and propagation ; and thereby has it at the

same time the element, which we have shown as the truly mystical, the consciousness of the Christian faith, as one immediately present in society and the individual, even its experienced classified place.

From this it has even resulted, that it cannot occur to me to wish to set up an opposition between dogma and love. Since I could only do it then, if for me dogma and love fell in the sphere of spiritual life. But even this is not the case. Both belong indeed to the religious circle, but within this mighty jurisdiction of different spheres, the love of the sphere of the immediate religious life, the dogma of the sphere interposed ideally. In the like sphere with love stands not the dogma, but what is the ground of the dogma, faith. Now there is, indeed, even people in Germany—for example, the *Lichtfreunde* and German Catholics—who will supplant faith and therewith then indeed at the same time the dogma through love as the only pretended principle of Christianity. But with this people, therefore I must urgently request, still the western neighbours may be neither able to interchange the German theologians, for the most part, nor even especially my unimportance: for between faith and love I set up so little opposition, that it rather is a chief point in my little book not only to place this in the most accurate relation, but to derive altogether the true love from faith; and therein at least I am allowed to remark of myself what has been said as an expression of the prevailing theological conviction even of my own people.

9.—THE PERSON AND WORK OF CHRIST.

In a like opposition as Scripture and sentiment, dogma and love, so indeed, that always the first of the two shall be supplanted. Gasparin will find with me even the work and the person of Christ, Christ for us and Christ in us. But this with like injustice as that. This will make even clear a short positive development. If the more modern theology of Germany—and this is exactly to bring back especially to the influence of Schleiermacher, has elevated before all things the person of Christ, as the vital centre of Christianity; so has that not happened, in order to diminish the influence of the redeeming and reconciling work, or entirely to destroy it, but in order to render safe the same the right basis of life: it has not even happened in contradiction with the theological fundamental contemplation of the Reformers, but

to its corresponding completion. He who has now somewhere a relation of the religious and moral foundation, so as from the inward connection of the work of redemption, who will still recognize before all things that this could not be perfected through some indefinite thing, but only through a personality of a very determinate character, through one indeed who is also free from sin, through one even united perfectly with God, therefore through Him whom Scripture convinces us as the Son of God, who became man according to the decree of the Father. It does not depend thereon since it might only compensate, guide and destroy for the sin, but thereon, that the Son of God offered himself as a free offering for sinful man and that in the person of Him, who perfected a valid offering once for all, at the same time there lay the creative power of a new divine life. All rests on the peculiar condition of the Person of Christ, and this must be there in an original manner, even manifest from the work of redemption. For not, because Christ has accomplished the reconciliation, He has attained to the unity with God and become the Son of God, but, because He was the Son united with the Father since the beginning, he could accomplish the redemption. The agreement with the Father and the reconciliation retained itself as a ground and consequence as something primitive and derived. This nevertheless no judicious person will say so, as Gasparin interprets it, as whether the unity with God had been in itself even the work of Christ, or this through that should be shown as superfluous, indeed only the Being could be reconciler and redeeming, but it was not indeed thereby, that He now existed, but He became it first through the unfolding of His whole life in the bitter contest with sin, through His sacred suffering and death, His glorious resurrection, and His elevation at the right hand of the Father.

And hereon is founded the right relation between "Christ for us" and "Christ in us." It lies not remotely in my sense, to tear both asunder or altogether to bring in opposition: I rather recognise it in the most distinct manner, that here is a relation even as well in the objective appropriation of the work of salvation, or the discourse be of an inseparable connection.

With the expression, "Christ for us," we show the Lord as that one who has reconciled the sinning world with the holy God, and intercedes before the throne of grace eternally. It will illustrate therewith the high-priestly activity of Christ.

But this high-priestly activity he could accomplish merely in a sufficient manner. If he proved it himself as perfect justice and was able to rest on the well pleasing of the Father, whole and undivided, and if the sacrifice which he brought, not as the offering of the old covenant, a merely externally representative offering, but a going unto death, a self-resignation of a personality, springing from the most free obedience, at the same time the infinite creative power of a new life, bore in itself the power of sanctification, for the whole of man. But the creative power of the new vivification Christ exercises only, whilst He Himself imparts His life and His spirit to believers, and believers receive Him with His whole life of reconciliation, and life in their inner man. And even this self-impartment of Christ to believers, so as the reception of His Person—His power of life on the side of believers is what we show with the formula, "Christ in us." So can it indeed give a Christ "for us," if it is not at the same time "Christ in us."

It suffices not, that the assistance of the Redeemer is transferred to us by a decision: it belongs necessarily to the full appropriation of salvation, that we become implanted in Christ by faith as living members, that the powers of a new life flow to us from Him, that we become in the inwardness of our personality one with Him, and He forms through his indwelling even a new personality from us. Only we are in Christ and He in us, can truly, the well-pleasing of the Father can go from Him to us and the objective, for the sake of Christ become to the truly life-truth and the full certainty of salvation in believers.

On the contrary, even Christ supposes "in us" the Christ "for us," and is therefore inseparable. The new life and sanctification as well of the individual as of the whole of man, can only be accomplished, if once the right fundamental relation to the holy God is restored, therefore the fault of sin is destroyed, and "its power broken. But even this happens through Christ "for us," through whom we have the confidential certainty, that sin is taken away for His sake, that we have in God a reconciled Father. If it be true, that Christ can only become our righteousness, if He be truly living in us: it is even so certain, that Christ can only truly dwell in us and can become our life, which, for the sake of our sin was slain, and for the sake of our righteousness was raised again.

So we cannot have Christ in us without having Christ "for

us," and in the same manner, much less having Christ "for us" without Christ in us. The true and efficacious life of Christ rests in us on the belief in Christ for us, and the work of Christ's salvation is completed for us only through His life in us.

Still it is allowed to me, when I withdraw from Gasparin, to introduce some quotations out of a standard work of one certainly not held in contempt by distinguished theologians. This theologian speaks thus, "one must first hold firmly, that so long as Christ is without us and we are separated from Him, everything what He hath done and accomplished for the salvation of the human race is useless for us and without signification. It is therefore necessary that what He receives from the Father, imparts to us, that it becomes ours and dwells in us. Therefore, He is named even our head and the first-born among many brethren; and on the other side, he promises we shall be implanted in Him and be drawn to Him, because everything which he possesses in no wise concerns us, until we become one with Him." And again, whilst he combats the idea of one between confidence and doubt of a fluctuating belief: "as whether we must think Christ only as standing at a distance and not rather dwelling in us. No, therefore we expect from Him salvation, not because he appears to us from afar, but because He is implanted in us as His life, not merely makes participatory of all His good things, but even Himself. . . . Therefore, is according to the doctrine of the apostle, our condemnation is set aside by the salvation of Christ, because Christ is not without us, but dwells in us, and not merely through an inseverable bond of friendship is united with us, but through a wonderful nature of the union in our body increases together with us, and indeed, more from day to day, *until He is perfectly one with us.*" And more remotely, through the word nothing was created without the illumination of the Holy Spirit, whence it follows, that faith goes far beyond the human mode of thought. Even it is not sufficient, that our spirit is illuminated by the spirit of God, though not our heart is strengthened and increased by His power." And finally, with the relation to the determination of faith (Heb. xi. 1). "Therewith shall be interpreted, that even at the last day, since the books shall be opened, gives higher things than those which can be comprehended by our senses, seen by our eyes, handled by our hands, and since these in the meanwhile can be possessed in no other way by us, than so, that we go beyond all our

human modes of thought, to direct our glance to a higher, as everything which is in the world, indeed to go beyond ours does."

Had Gasparin read such passages, of which numberless instances might be cited, in my writings, I doubt not, he might therein have found a quintessence of mysticism. But now he can read with Calvin*, they will inspire him well with proper esteem and induce him perhaps to reflection. He could learn therefrom, that one with such a name as mysticism shall not be thereto liberal, and that he, if suitable distinctions be made between sound Mysticalness and corrupted Mysticism, in the end it is allowed to be in the condition, either to acquit me and others of the like opinion from the charge of Mysticism, or also to comprehend Calvin under the same.

10.—THE JUSTICE AND LOVE OF GOD. THE ETHICAL AND ORGANICAL IN CHRISTIANITY.

We shall yet take into consideration in conclusion some other not insignificant objections, and in connection therewith express ourselves on a point of view according to which Christianity is essentially comprehended as a means. The well-wishing critic of the *Avenir*, has some warnings for me, which give a motive to this, and to which I equally return his kindly feeling. If in my work on the Essence of Christianity, diversely returning to the holy love of God, but thereby not even expressly is elevated the divine justice; so this critic fears an enervation or denial of the latter makes it on the contrary authoritative since the justice of God is not only a fundamental element of true religion, but that it is even a penetrating necessity in opposition to our unscrupulous and antinomical times, this necessity is clearly emphasised. In the latter I give to it a full right. But though I must say this for the right estimation of my interpretation. The idea of holy love does not exclude that of justice, but essentially includes it. It is, if it is promised from holy love, the discussion not merely of the love of a holy Being, but of the love which is according to its nature of a sacred kind. But can a love be only of a holy kind, if it, whilst it holds itself

* Die oben übersetzten Stellen finden sich in Calvin's Inst. III. 1, &c. Ich bedaure lebhaft, dass es der Raum nicht gestattet, noch eine ganze Reihe hierher gehöriger Stellen Calvin's anzuführen: möchte aber dringend anfordern, vor Allem das ganze zweite Kapitel des dritten Buches der Institutionen in welchem vom Glauben gehandelt wird, durch zulesen und damit noch andere Stellen, namentlich aus der Entwicklung der Lehre vom Abendmahl (S. B. VI. 17, &c.) zu verbinden.

absolutely productive in reference to the good, reveals itself in opposition to the bad as holy anger; that is to say, merely excludes and thrusts off everything wicked, directs its whole effort to its destruction. In this work justice and grace are harmoniously interwoven. The holy love will be always without prejudice to the justice but even rightly without prejudice to the grace, and even this perfect union of justice and grace to holy love meets us in the work of redemption to the perfect formation. It is now made authoritative in order to determine the character of Christianity, in sanctification especially the momentum of love, so this does not happen in order to exclude the momentum of justice, but because herein lies a fundamental mark of Christianity. The old covenant revealed the divine holiness, not exclusive, but still preponderating, as justice; the new covenant revealed is even not exclusive, but preponderating as compassionate grace. Nowhere in the New Testament is God named justice or even holiness, but He is named merely love. This happens only in Christianity and could only happen in it, but in Christianity it must even happen, and therefore we have a right to see therein a fundamental and characteristic feature of Christianity.

There is connected another thing with this. The enervation of the conception of divine justice, both necessarily according to the side of man for a correlative, an enervation of the ethical principle, a relaxation of the ideas of the personal responsibility, sin, and criminality. And since I now show Christianity in various ways as somewhat organical, organical in itself, organical even in its realization, and so the reviewer in the *Avenir* fears, I might be able even to observe too little, that ethical character of Christianity, the momenta of self-determination of individual activity and responsibility, and to regard the Christian life too much as something, which is made completely only through sympathetic influence, through a purified existence in a word, as a nature process with which it becomes so to the individual Christian and the Christian world, and increases as a plant. I believe also that he is satisfied in this relation. Christianity rests with me throughout on the free grace of the personal holy God, that is to say, on a creative restorative importation of God, which accomplishes not itself as a nature-operation with a compelling necessity, but in an ethical war, therefore on the side of man supposes everything, whereby it proves itself as a moral

personality, and is responsible in the fullest sense. But even because this is so, because Christianity rests altogether on free grace, which morally realizes itself in man, we shall be obliged to recognize it even as two-fold. First, that we must not receive everything we cannot make exactly the highest and best thing but as an unprofitable gift. And then since they appear to us in the origin and progress of the Christian life a divine and human side, which must harmoniously be interpenetrated: and exactly therein, because it is a question here about the action of divine and human power, but this action can not be accidental, but one proportioned and must proceed from an all-animating centre, we find in opposition to the mechanical and magical, the organical. For the conception of the organical is certainly not merely in the jurisdiction of nature, but also in the morally authentic, and Christianity even suggests to us sufficiently determinate the view of the organical, especially therein that it represents the position of individual believers to Christ, as the re-union of the vine-branch with the vine, the fellowship of all believers as the body of Christ and its relation to Christ as a unity of the body with the head.

11.—CHRISTIANITY AS A MEANS.

Even on this point we have still briefly to discuss with the reviewer in the *Avenir*. This opponent in certain fundamental modes of contemplation, indeed may be considered as agreeing with me, that the idea of the unity of God and of man in Christ is the foundation of Christianity, but thereby remarks, it arrives not as well at the idea in itself, as rather in its realization. This leads him to the idea, the characteristic of Christianity lies in the right nature of the realization of the unity of man with God, or still more intimately therein that it is the true means for it. So he interprets Christianity essentially as a way or as a means, and in consideration, that the means and way lose their signification, if the aim and means are arrived at, he says expressly, "in heaven the whole order of things which we name Christianity will exist no longer." Herein is the true mixed with the false. It is true, that the idea of the unity of God in Christianity has only its peculiar signification only as realized, as a perfect accomplishment, as a founding of the alone sufficient way of salvation in the work of redemption. It is false

that Christianity is to be regarded, is even only to be regarded as a means. Christianity is in the next place altogether an universal religion, and indeed according to this universal quality is not permitted to be demonstrated as a mere means. The essence of religion is not to determine according to a passing appearance, but only according to that which is represented, as perfection in its sphere. In this sense it is the most inward, a fellowship resting on the unbounded reverence and perfect love of the creature with its Creator. This relation, as it is for man the highest, subduing every other, is certainly the only absolute, so is it even according to its nature, not transitory but eternal. But what is absolute and eternal can never merely be a means, a mere transit. In opposition to sin, religion indeed becomes a means, indeed a means for the aim of restoration, the re-union of the sinner with God. But does religion therefore end, if this aim is attained? Does it not commence rather than the first, since now fellowship has come indeed to the realisation?

But Christianity is not merely a religion, but the true religion. The true religion is before all things in its Founder, as the one, who stood in merely the normal relation to God. For shall we be still not willing to say, religion was not even in Christ—religion as the most inward, perfect fellowship with God? Rather was Christ the personal existing religion, and is named in this sense the Author and Finisher of faith. Can we now say, religion is to him which he bore in himself, only became the means and have ceased with His elevation? To assert this, would strongly sound as blasphemous. Whilst that which he carries in himself as religion, and what He founded as such, could certainly be a means, not indeed for Him, but indeed for us. According to one side indeed in so far as Christianity is reconciliation, restoration, and the way of salvation. But according to another side, is ever so certain, even not in so far as Christianity includes in itself a relation and is founded of not a merely relative but an absolute, of not merely a transitory, but of an infinite peculiarity. If we wish solely to make Christianity as a means we must make even thereto that Being in whom Christianity is personified. Now His love has presented itself to us as a means, because this is the inalienable nature of sacrificing and assisting love. But are we permitted therefore to regard it as a means even in the sacred beauty and majesty of His Person? No! this personality carries its absolute worth in itself, and

might, as it has its inward necessity, have thus its unconditioned value, even perceived by the effects of salvation, which have proceeded from it. It manifests to us not a relative but an absolute, not only the highest, but perfection in the sphere of humanity. But even the operations proceeding from this personality are not founded in a transitory, but an eternal relation. Do we think the aim of God to us, in the sending of His Son, arrives at the most perfect possible, the power of wickedness in humanity not being broken, error overcome, the susceptible redeemed, and opposition condemned: will then nothing more of everything be there, which we name Christianity? Certainly nothing much will be there, certainly it be there the chief right. Even the glorified spirits become in Christ the centre; they have then chiefly the truly bright illuminated centre of the divine revelation of truth. Even the blessed sinners will always be pardoned; the difference between the Redeemer, who knew no sin, and those who have experienced sin, will ever remain; and they shall always be found out of the fulness of it, the one eternal redemption, form grace for grace. Even the citizen of the heavenly kingdom, the members of the triumphant Church, will in that which indeed proves in the form of a servant as king, possess its chiefly in the all-supreme power of the ruling king and its eternal head. But if it remains efficacious, what Christ indeed has effected in the earthly manifestation as Prophet, Priest, and King, and if thereon is founded an imperishable relation, so will it remain truly even the essentiality of Christianity, and it can be for a higher order of things not the subject of a termination of Christianity, but only of a complete realisation of it in the highest glorification. But what appears as a limit, is never able to be comprehended merely as a means.

12.—THE CONCLUSION.

I have been with great earnestness warned—I have been in a friendly manner told of the defects of my mode of interpretation. I have defended myself; but I have drawn therefrom even my doctrine. I believe now to have for my own sake a right to give some warnings; and will impart them, not as an accuser or a judge, but in brotherly love.

What belongs to you, my friends and brothers, who wished

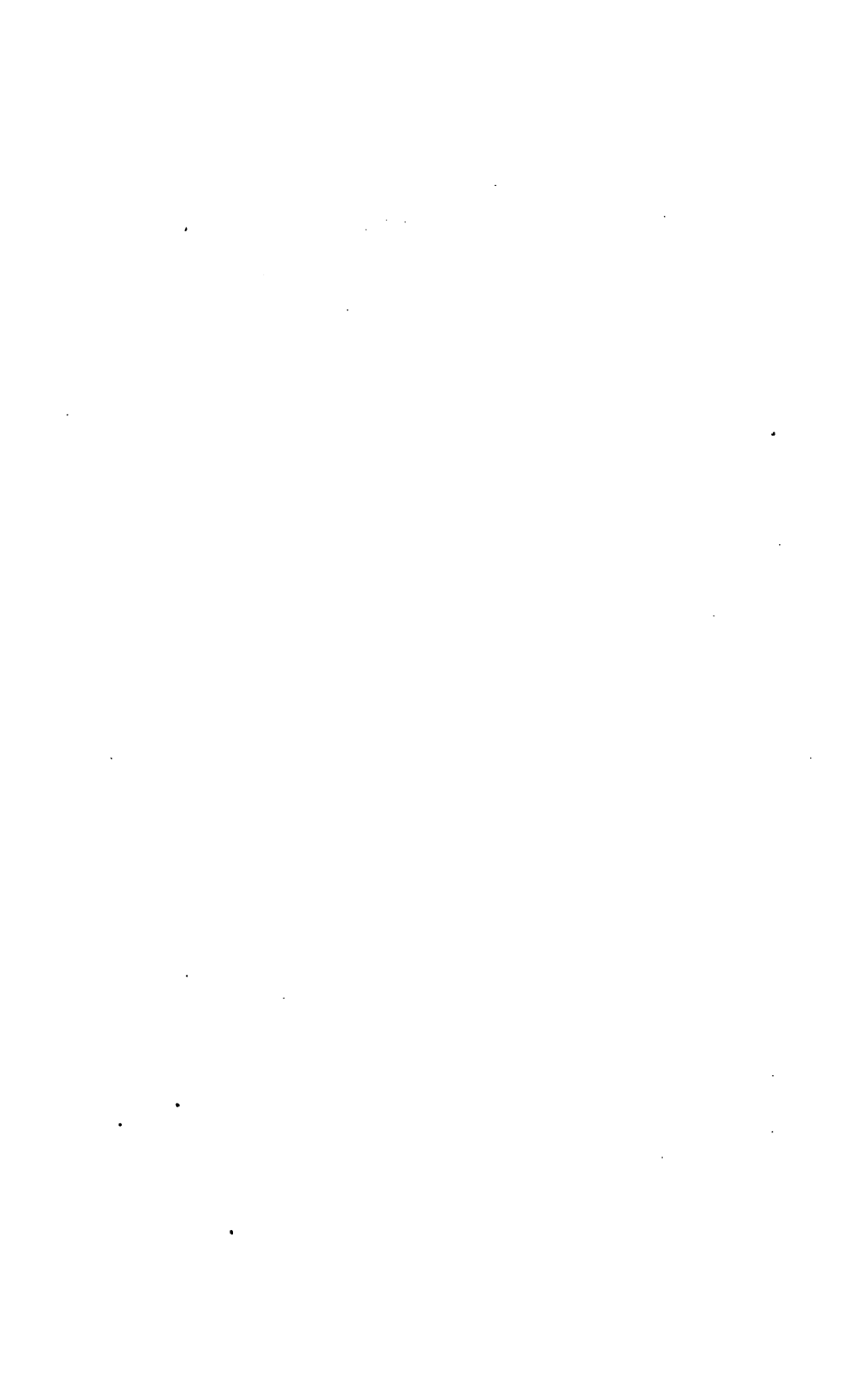
to dispute with me, or to show me the right way? To you belong, that one destroys not the objectivity of Christianity in an arbitrarily-formed subjective: that the Scripture, as a firmly prophetic word, remains the surer rule for all Christian faith, knowledge, and love: that one does not perceive only a diversity of doctrinal wisdom, but also a well-founded unity of the truth of faith: that one aims at this immutable rule of truth even in every historical manifestation of Christianity: that one gives to the dogma its honour: that one replaces not the work of Christ in opposition to His Person, the divine justice not against the divine love, the personal morality not against the organical: that one holds himself for the most part on the ground of faith and theology on which our Reformers took their stand.

Well: all these things we wish even in their right and Christian sense. But if you warn us of the bye-paths, we shall certainly warn you of others. Take care that the objective does not rigidly fix you secretly to a mere externality: that even not the Scripture, instead of being a living guide to a living Christ, becomes representing ordinance of law and rule with regard to Christ: that you in order to place safely the unity of Scripture do not mistake the plenitude of its individual life, whilst you fall into an uncritical strain, which opens the door and gate to hypercriticism, that you do not confound in the application to the Church a blind inconsideration with a clear insight, and call forth by a proof an unhistorical sense the anti-historical sense! Take care that you do not, enhancing the value of the dogma in the absolute, become a prey to an inanimate dogmatism; that you do not, elevating the work of Christ, diminish the signification of His Person, and thereby withdraw from the work His vital foundation and his moral character: that you do not, emphasising the justice of God and personal morality in Christianity, lose the peculiar key to Christianity, and inwardly counsel a mechanical, moralizing, atomical mode of contemplation! Finally, take care that you do not, returning to the Reformers, place behind what was a chief reward of their work, the restoration of the true right to the Christian subjectivity, an overstrained objectivism to the Church and traditional dogmatism in opposition to self-esteem and freedom of conscience!

These good men on the ground, which even the Reformers have recognized as the only true, really to cherish the historically objective import of Christianity, not only to investigate

thoroughly, but also without disfiguring it through diminution or addition, interpenetrating with the right spirit, recognizing it in its inward truth, and forming it in a vigorous organization: this—so it appears to me—is the peculiar, especially through the Reformers a mission given to the German theology, and this mission of theology is again only an essential component of the whole exercise of the German spirit. In the fulfilment of this mission the German theology must, firmly relying on the ground and unmoved, the right end in view, proceed independently and without wandering. It will hereby not force open that which is peculiar to it, assumable to other nations, it will not even nevertheless force from the path, which God has assigned to it, through misapprehension or unjust judgments. But at the same time it will do well with the church and science of other nations, which have even again their peculiar calling to step into action. And this effect can at last only be refused to a mutual claim, because in the Christian life not only the individuals, but even the people have the calling, to perfect itself in brotherly intercourse, in the animating and edifying one another, therewith all finally coming towards one and the same faith and knowledge of the Son of God, and become a perfect man in Christ.*

* If the Mystics had endeavoured, instead of attempting to distinguish between God and Godhead, God in and for Himself, and God incarnate, with other similar points, to become fully impressed with that ignorance of man which cannot comprehend the Godhead in its totality, but only as it were partially: the undivided perfection of the Godhead in passing through the human mind is radiated and becomes the attributes of love, beneficence, truth: a combination of these attributes would overpower the human mind, and the only scintillation we can have of this combination is the *apauqasma* (brightness) of glory manifested in the Son. Bacon says, nature presents itself to our understanding by a *direct* ray of light, while God is revealed to us only by a *reflected* one. It is not a *personal* God who is reflected in the creation, but only the attributes of majesty and glory—it is the theotes and not the theotes. Many of the questions raised by modern German metaphysicians as well as by the Mystics are scarcely worthy of a serious reply, and only deserve similar answers to the one given by Luther when asked "where God was prior to the creation of the world?" answered, "in the birch grove, in order to cut rods, wherewith to punish importune questioners."—[Tn]



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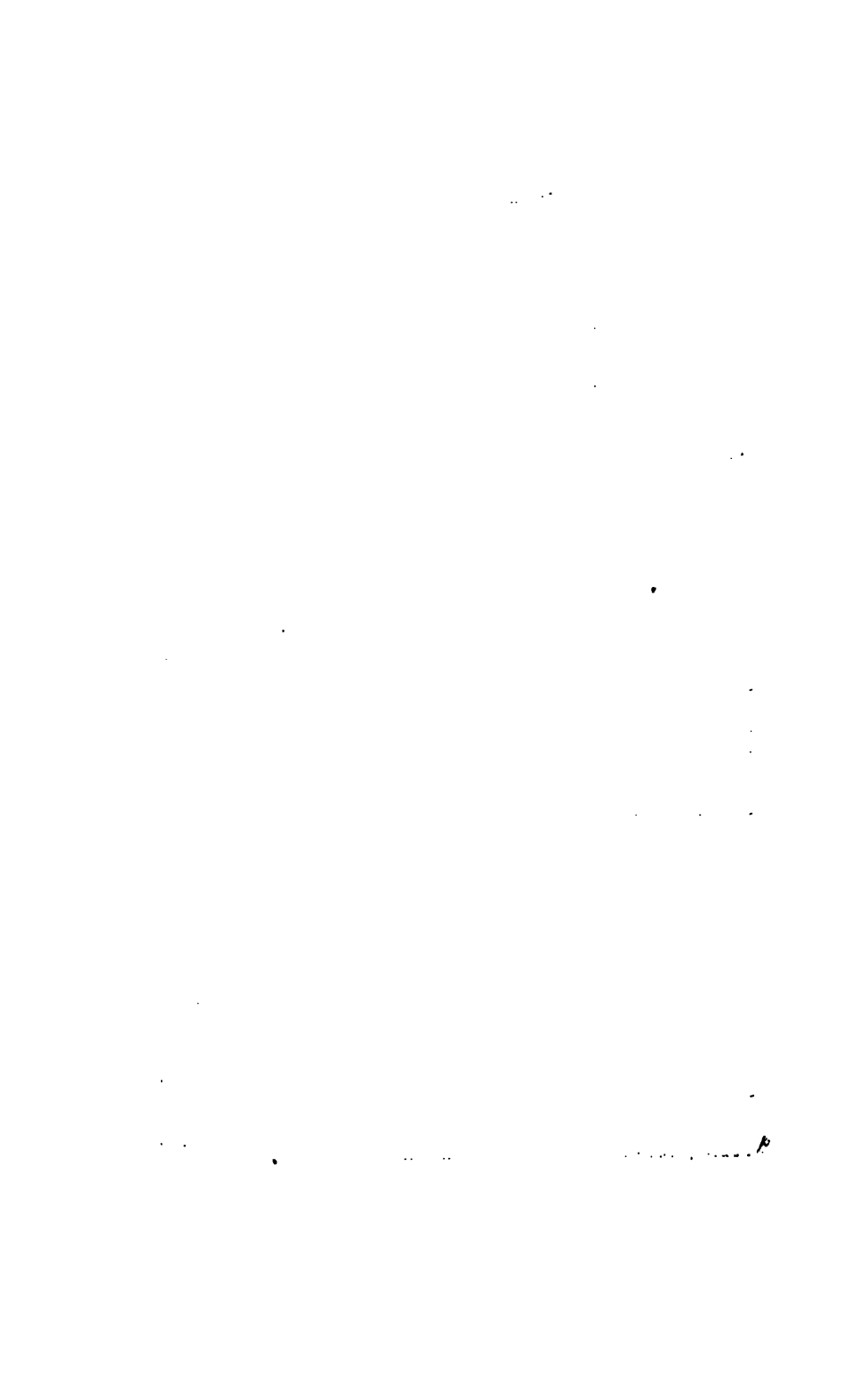
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